

**SRI KUNDALINI SAKTHI –
SERPENT POWER**

AS PER VEDIC TEXT AND NOT THANTHRIC

by
Late Y. SUBBARAYA SHARMA

**SRI GANAPATI SACHCHIDANANDA
AVADHOOTA DATTA PEETHAM**

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SRI KUNDALINI SAKTHI—SERPENT POWER

—by Sri Y. Subbaraya Sharma.

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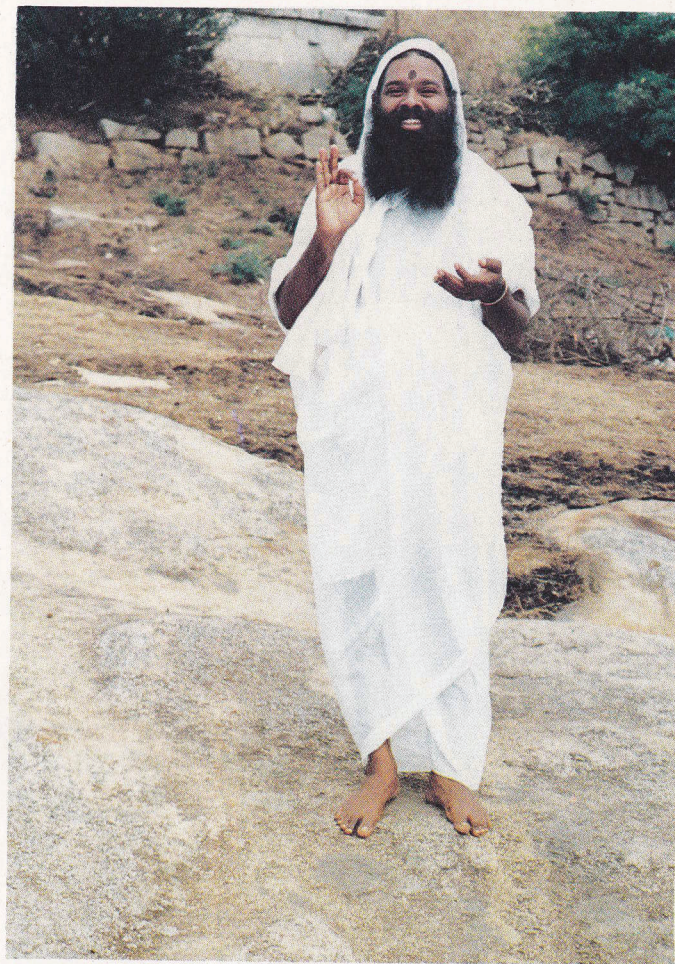
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SRI GANAPATHI SACHCHIDANANDA SWAMIJI

FOREWORD

Late Shriman Yadatore Subbaraya Sharma, by the grace and inspiration of the Divine Mother, has authored many Books in Kannada, very popular being *Srimad Ramayana Antarartha*, *Sandhyavandana Tatwartha* and *Sri Lalitha Sahasranama*. These books are Treasure Island of spiritual wisdom and thought provoking works. In view of their intrinsic worth and of large number of admirers of these books, the English versions have also been printed. These works bring out the ancient wisdom of our great culture, which has no barrier of time.

Sri Subbaraya Sharma, who died in November 1974, lived till the ripe age of 96 with all physical and mental faculties amazingly intact till the last breath. He had received, to his house, Parama Poojya Sri Ganapathi Sachchidananda Swamiji on two occasions and had sought blessings of His Holiness.

Copies of the above books are not available. Parama Poojya Sri Swamiji has graciously agreed to have these books reprinted in phases.

The present edition of 'SRI KUNDALINI SAKTHI - SERPENT POWER' is being brought out, with the benign blessings of Parama Poojya Sri Swamiji so that this rare book becomes available again to number of aspirant seekers.

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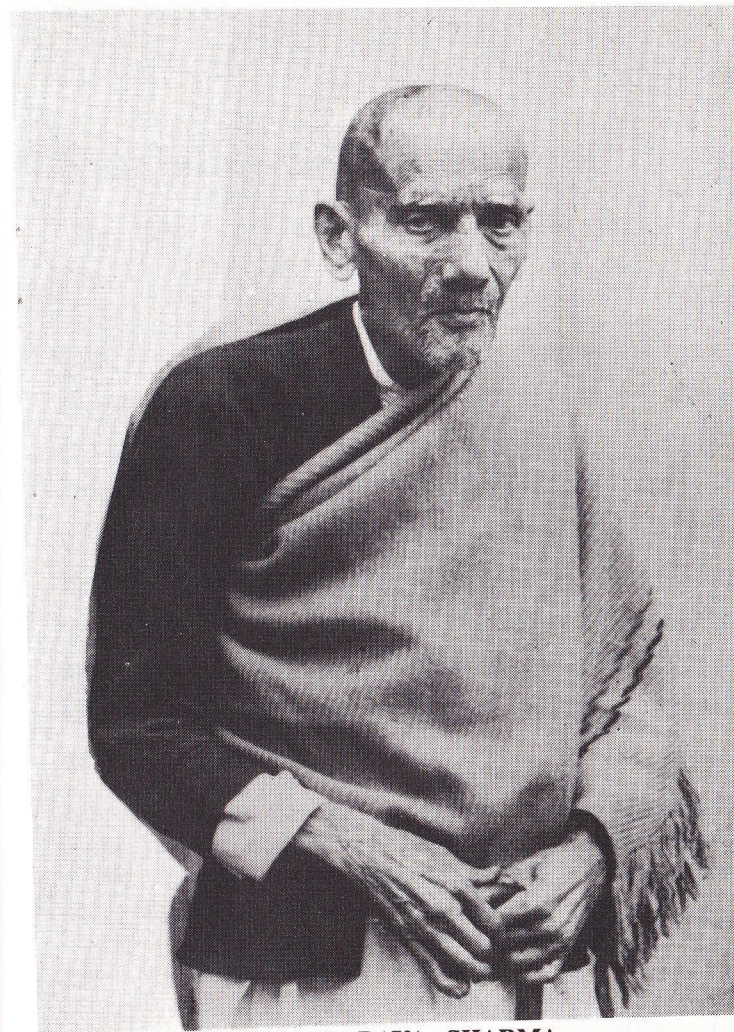
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Y. SUBBARAYA SHARMA

Sri Kundalini Sakthi-Serpent Power

(As per Vedic Text and Not Thantric)

॥ मङ्गलाशासनम् ॥

पुरत्रयं शरीरत्रयं व्याप्य बहिरन्तरिव भासयन्ती देशकाल
वस्त्वन्तरासंगान्महात्रिपुरसुन्दरी वै प्रत्यक्चितीः। सैवात्मा
ततोऽन्यदसत्यमनात्मा। अतएषा ब्रह्मसंवित्तिः। भावभाव
कलाविनिर्मुक्ता चिद्विद्याद्वितीय ब्रह्मसंवित्तिः। सच्चिदानन्द लहरी
महात्रिपुरसुन्दरी बहिरन्तरमनुप्रविश्य स्वयमे कैव विभाति।
यदस्ति सन्मात्रं यद्विभाति चिन्मात्रं यत्त्रिय मानन्दं तदेतत्सर्वाकारा
महात्रिपुरसुन्दरी। त्वञ्चाहञ्च सर्वं विस्वं सर्वदेवतेतरत्सर्वं
महात्रिपुरसुन्दरी। सत्त्वमेतं ललितारख्यं वस्तुतद्वितीयं, अखण्डार्थं
परं ब्रह्म पञ्जरूप परित्यागादस्वरूप प्रहाणतः। अधिष्ठानं
परन्तत्त्वमेकं सच्छिष्यते महदिति।

The above passage quoted from the scripture Rigveda forms the quintessence of 'Srividya' the Mother principle of the Universe and clearly propounds the all pervading and monistic nature of Transcendental energy (Para Sakthi) as the one ultimate constituent essence of this whole Universe in manifestation.

3 It runs thus:—The Transcendental Energy as the ever shining spirit field of potentiality pervades all the three planes—physical, psychic and spiritual, all the three bodies gross, subtle and causal in both the subject and the object

existing in the 'Time-Space' four dimensional continuum. That alone is the ultimate Reality. All other forms are transient and unreal. This understanding alone constitutes the True knowledge. Transcending all dualities and sense perceptions, this spiritual Reality self illumines as the one ultimate truth, the one without the second. This Transcendental Energy alone self illumines as the all-pervading ocean of "Sath-Chith-Ananda" in its three aspects of existence-consciousness-Bliss absolute both in the subject as well as in the object, in the Microcosm as well as in the Macrocosm. All that we perceive through senses physically in the form of worldly objects, all that we grasp mentally in the form of thoughts and ideas and all that we feel emotionally as joys and sorrows, all that in all the forms-you, I, all the rest of the universe and all Gods and everything else is only the Transcendental Energy (Para Sakthi) the Mother Principle of the Universe. This subtlest form alone remains finally as one Supreme Mother of the Universe, as one Transcendental reality. Though it is the root and the base, the potential field for all existence in its diverse manifestations, remains pure and untouched in its essence. It is both manifest and unmanifest, the universe of form and the formless Supreme (Sakara and Nirakara, Saguna and Nirguna) blend in one and that final rests and remains as *Mahath* "*Thath*" which manifests as the created universe and stands on its eight-fold base of five primary elements (Pancha Bhutas), mind (Manas), discriminating faculty (Buddhi) and Ego-principle (Ahankara) and that which remains apart as *Mahath* is one and the same *Transcendental Energy*. At the time of dissolution the evolutes merge back from the gross to the subtler forms and finally to *Mahath* in the same order as they evolved and remain as *Mahath* alone (Spirit potential).

This knowledge is the essential core of Sri Vidya.

CREATION

The Supreme Being (Parabrahma) is expressed as THATH, according to Upanishaths 'Thathbrahma', 'THATH' consists of one full letter 'THA' and one half letter 'TH'. Both full letter and half letter combine in order to form 'THATH'. The full letter represents SATH-CHITH-ANANDA. The half letter is the seed-power of Universe, which evolves as the Universe and returns by involution to seed-power. In the process of evolution the seed-power will not dissociate from its course, just as the flowing river maintains the link with its source of origin.

Like THATH, 'OM' is also the Supreme Being as per Thaithireeyopanishath: 'Om Ithyekaksharam Brahma'. Om contains 3 letters A.U.M. and Anuswara or Bindu (point). As the half letter TH in THATH represents the seed-power of Universe, the (Anuswara) Bindu in Om represents the seed power of Universe. The smallest point is Bindu and the biggest Universe is also Bindu and that is why the Universe is in the shape of an egg.

There are 50 letters in the Sanskrit alphabet. The first letter is A. This A combined with Bindu (Anuswara) is called as 'AM' and A combined with visarga 'HA' is called 'AHA'. 'AM' represents gnyana Sakthi and also involution. AHA represents Kriya Sakthi and also evolution. The combination of AHA and AM represents 'AHAM' (Pure I) At the time of creation the Supreme seed Power Parasakthi (Parabrahma Sakti) evolutes and bursts out in the form of AHA, extending AHA into Ha, Ha, Ha, Ha, as to form finer vibration and spreads like a serpent's crawl. As far as the spreading goes it will be called Universal space. When

Kriya Sakthi has commenced its spreading, the Gnyana Sakthi AM also follows it and at the end they combine together and form AHAM (pure blissful I). This is known as Kala stage and Iswara and Iswari stage.

An example is given here for AM and AHA. If one has to pronounce AM the lips have to be closed and the action of the body is suspended. The same process will be done in the meditation by reciting Omkara syllable sound as it represents involution. One cannot pronounce 'AHA' closing his lips, to pronounce 'AHA' lips must be opened. This is for some action. That AHA means creative action as explained above is further evidenced by Bhagavadgeetha VIII, 2.

भूत भावोद्भवकरो
विसर्गः कर्म सङ्गतः ।

The seed power of Parasakthi splits into three Gunas: Sathva, Rajas, Thamas. A small portion of Sathva guna will be mingled with Rajas and Thamas and this portion is called malina sathvaguna (mixed sathva). The major portion of sathvaguna remaining in its original state is called Suddha Sathva pradhana maya. In this sathvapradhana maya the Supreme consciousness reflects as Chaithanya and is called Iswara, Suddha Sathva maya as Iswari. Iswara and Iswari are called Lord of the Universe, because they are in command of creation, existence and dissolution, as well as command of the three gunas malina Sathva, rajas and thamas. Parasakthi, after evolving from the Supreme is also known as Moolaprakrithi and after division Suddha Sathva prakrithi (pradhana) or Iswari. Rajas and Thamoguna combined are called Malinapradhana Prakrithi.

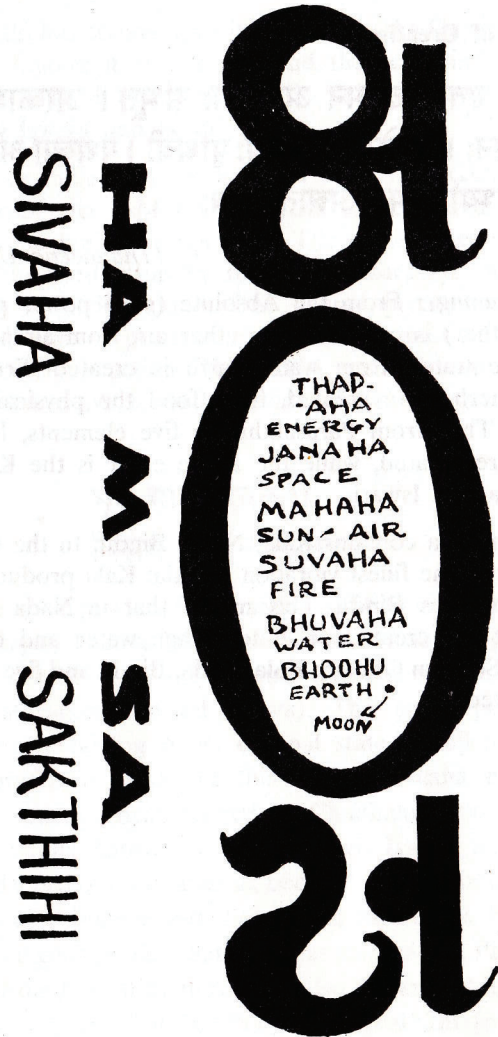
Process of Creation

तस्माद्वा एतस्मादात्मन आकाशः संभूत । आकाशाद्वायुः ।
वायोरग्निः । अग्नेरापः अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
औषधिभ्योऽन्नम् । अन्नात् पुरुषः

(Thaitheeria Upanishat)

Meaning : From the Absolute (seed power parasakti) space (ether) is created, from ether air, from air heat (fire) from fire water, from water earth is created. From earth plants (herbs) are created, from food the physical body is created. Thus from Parasakthi the five elements, food, and bodies are created, while the above ether is the Kala stage of Iswara and Iswari.

Om-Kara contains Kala, Nada, Bindu. In the Om-Kara sound since the finest vibration is Kala; Kala produces Nada, Nada produces Bindu. This means that in Nada stage air and heat are created, in Bindu stage water and earth are created. So from Omkara Kala, Nada, Bindu and five elements are created.



COSMIC EXISTENCE

हंस हंसाय विद्महे परमहंसाय धीमहि ।
तन्नो हंसः प्रचोदयात् ।

(Yajurveda Mahanyasa)

The diagram 'HAMSA' (see diagram) is intended to convey the essence of the Universe as it presents itself during existence. 'HA' is equivalent with Lord, Siva, 'SA' is equivalent with Sakthi. The Anuswara or Bindu (egg shape) connecting HA and SA is the Universe. This Universe was as a Bindu (in minutest form of energy) in the Omkara (Supreme Being) as a seed power of the Universe. That seed power (Bindu) evolved as Universe. By involution the Universe again becomes the seed power. HA Siva (Iswara) at the top of diagram is regarded as male. SA Sakthi (Iswari) at the bottom is regarded as female. The egg shaped Universe is held between Iswara and Iswari in equilibrium. It carries the energy contained in 'HA' and 'SA'. The upward pull of 'HA' and downward pull of 'SA', which means the male principle attracting the female principles and the female principles attracting the male lead to procreation. As parents look after their progeny, Siva and Sakthi uphold the Universe created by them and protect it, as long as it exists, by their mutual attraction. The upward pull of 'HA' and downward pull of 'SA,' by meeting one another, keeps the Sun, Moon, other Planets, Stars and earth moving in their orbits.

The following quotations confirm the above ideas:

Sri Shankaracharya's Thrisathy Bhashya

**“हकारस्य आकाश बीजस्य अर्था, अर्धस्वरूप
चैतन्य आकाश विग्रहेत्यर्थः”**

meaning 'HA' represents Iswara Chaithanya, Upanishath says

“हका रश्मिवः ।”

HA Sivaha. Nrisimha Thapini Upanishath and Pasupatha Brahmapanishath say

**हंसस्तु परमेश्वरः, परमात्म स्वरूपो हंसः, हंस
प्रणव्यो रभेदः ।**

Hamsa itself is Supreme. No difference between Om and Hamsa. Sri Sankaracharya in Thrisati Bhasya

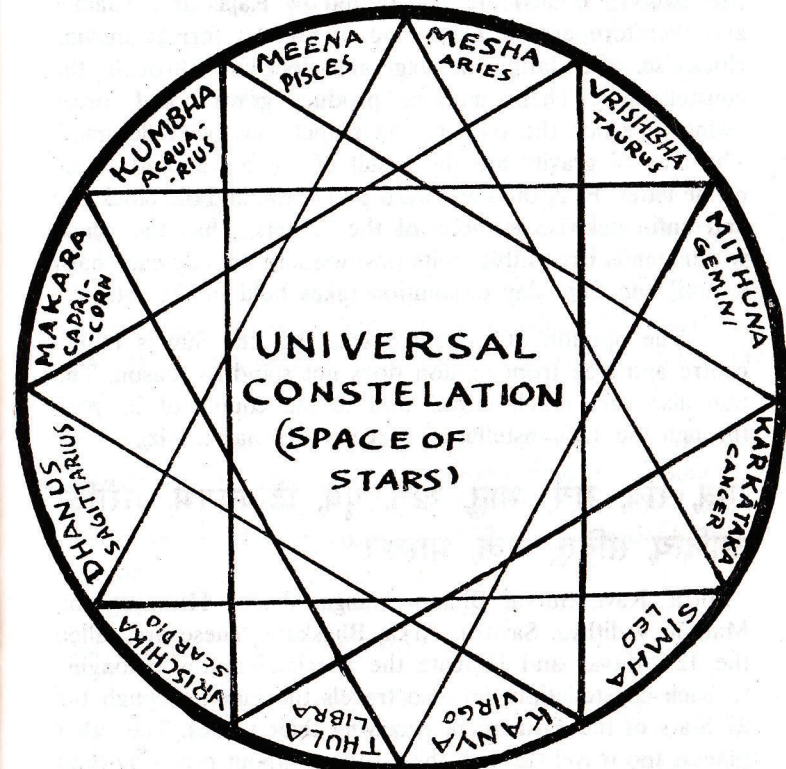
बिंदुः सर्वं प्रकृति भूतशब्दार्थात्मकतया”

Bindu is the Universe containing all the energies. Seethopanishath says

“सकारस्सत्यममृतं, ससर्पः”

'SA' represents Iswari Sakthi, Serpent. Be it added that 'SA' or Iswari Sakthi is identical with Kundalini Sakthi (Serpent power).

The outer circumference of the cosmos consists of the twelve constellations which are distributed among Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. The 27 stars commencing with Asvini are the foundation of these constellations. (A picture of the Stars holding the Universe by their triangular force (Moolathrikona Sakthi) is given here). The planets move along the orbits of these Stars and partake



**THE TRIANGULAR FORCE OF STARS
[MOOLATHRIGONA SAKTHI]
IS HOLDING THE UNIVERSE**

of the elements of the Saptha Mathrukas (7 mothers, viz., Brahmi, Mahesvari, Kaumari, Vaishnavi, Varahi, Indrani, Chamunda) as parts of Parasakthi. These planets, being of divine origin, are of pure Sathvic quality, Rahu and Kethu

(the Moon's nodes) are constituted by Rajas and Thamas and therefore are of Demonic origin, the former moving clockwise, the latter moving anti-clockwise through the constellations. These motions produce gravitational forces owing to which the path of the planets has been designed. The laws of gravity are the result of the upward attraction of the letter 'HA', the downward pull of SA and the clockwise and anti-clockwise motions of the planets. Thus the whole world stands irresistible in its position and nobody can shake it until one final day dissolution takes hold of the lot.

The opinion of some *moderns* that the Sun is in the centre and free from motion does not stand to reason. The Sun also very much moves and in the course of its path through the 12 constellations receives 12 names viz.,

मित्र, रवि, सूर्य, भानु, खग, पूष, हिरण्यगर्भ, मरीचि,
आदित्य, सवितु, अर्क, भास्कर

Mitra, Ravi, Surya, Bhanu, Khaga, Pusha, Hiranyagarbha, Marichi, Adithya, Savitru, Arka, Bhaskara. These are called the 12 Adityas and indicate the special features belonging to each constellation. So also travels the moon through the 27 Stars of the Firmament receiving their names. The other planets too travel through these Stars, without receiving their names. Since the Moon alone receives the names of these Stars, it is called the King (husband) of the Stars. Sun, Moon and Stars are not inert bodies but beings full of life. All this is due to Vedic authority; so no doubt is permissible.*

*All the facts explained from the beginning of this chapter are explained in greater detail in the book *Sri Gayathri Mahima—Jyothisha Shastra. The origin of Astronomy and Astrology* written by the Author.

We are now going to look into the principal divisions or stages as they are grouped around the cosmic centres.

The Upanishat says

Brahmandanchaiva Pindandam

Meaning : Whatever the macrocosm contains, the human body (microcosm) also contains. Therefore a sketch of both of them is given here, noting the cardinal points for comparison. In the macrocosm are six factors, the seventh forming the Supreme. The same in the human body; six main centres (Shatchakras) the seventh (Sahasrara) being the Supreme.

All the essential points of the six centres of macrocosm and microcosm are explained below giving a consolidated statement also; from this comparison of the essential of the macrocosm and microcosm we gather more valuable information.

1st Column of the Statement —

The Supreme power Parasakthi divides herself into seven Mother Powers namely: Brahme, Maheswaree, Kaumari, Vaishnav, Varah, Indranee, Chamunda and pervades the Universe manifesting herself with all the items noted in the statement annexed herein. The following text of Thaitireeya Sruthi confirms the greatness of seven Mother Powers.

सप्त प्राणः प्रभवंतितस्मात्सप्ताचिषस्समिध सप्त जिह्वाः ।
सप्त इमे लोकायेषु चरन्ति प्राणा गुहाश्रयां निहिता सप्त
स्सप्त ॥

(the Moon's nodes) are constituted by Rajas and Thamas and therefore are of Demonic origin, the former moving clockwise, the latter moving anti-clockwise through the constellations. These motions produce gravitational forces owing to which the path of the planets has been designed. The laws of gravity are the result of the upward attraction of the letter 'HA', the downward pull of SA and the clockwise and anti-clockwise motions of the planets. Thus the whole world stands irresistible in its position and nobody can shake it until one final day dissolution takes hold of the lot.

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मित्र, रवि, सूर्य, भानु, खग, पूष, हिरण्यगर्भ, मरीचि,
आदित्य, सवितु, अर्क, भास्कर

Mitra, Ravi, Surya, Bhanu, Khaga, Pusha, Hiranyagarbha, Marichi, Adithya, Savitru, Arka, Bhaskara. These are called the 12 Adityas and indicate the special features belonging to each constellation. So also travels the moon through the 27 Stars of the Firmament receiving their names. The other planets too travel through these Stars, without receiving their names. Since the Moon alone receives the names of these Stars, it is called the King (husband) of the Stars. Sun, Moon and Stars are not inert bodies but beings full of life. All this is due to Vedic authority; so no doubt is permissible.*

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सप्त इमे लोकायेषु चरन्ति प्राणा गुहाश्रयां निहिता स्सप्त
स्सप्त ॥

ब्राह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा ।
वाराही चैव चेन्द्राणी चामुण्डास्सप्तमातरः ॥

Purport :— The supreme Parasakthi who is the Supreme being divides herself into the Seven Mother Powers (as noted above) and pervades the whole Universe in the form of Seven Powers.

In the first column of the statement the names of the Saptha Mathrukas (Seven Mother Powers) have been given. The items from the 2nd column to the last column are the manifestations of the Seven Mother Powers which are explained below.

2nd column: Pancha Bhoothas (five elements)

Origin of the five elements is the Supreme (Parabrahma) which is noted against Brahmi Power, the second origin of five elements are Iswara and Iswari noted against Mahesvari, Akasa (Space) is noted against Kaumari, Vayu (air), is noted against Vaishnavi, Agni (fire), Aapha (water), Pruthvi (earth) are manifestations of Varahi, Indrani and Chamunda respectively. In the human body also there are Supreme, Iswara and five elements.

3rd column: Shatchakras or six lotus flowers

There are six Chakras and Sushumna Nadi in the form of energy in the spinal cord of the human body corresponding to five elements explained in the 2nd column. Five elements and Shatchakras indicate the different stages one after another. Sahasrara Kamala is the abode of Iswara and Iswari who reside in blissful Kala state (pure energy state). Visuddha Chakra is the the centre of Akasa (space). Anahata is the

centre of Vayu (air) Manipoora, Swadhishtana and Muladhara are centres of fire, water and earth respectively. The essence of Shatchakras exists also in the Cosmos. One should not be under the impression that these Chakras and the Sushumna Nadi are manifesting in the physical body. As per authority of Upanishad

“स्थानान्येतानि देहेऽस्मिन् शक्तिरूपं प्रकाशते ।”

which means all the Chakras and Sushumna Nadi are in the form of energy of the subtle body.

4th column: Jurisdiction of the Seven Mother Powers

Brahmee is the Supreme Power and is all-pervading in the infinite space. Sahasrara Kamala in the brain of the human body corresponding to the place of Supreme Power Brahmee. From Sahasrara she spreads to the end of Muladhara Chakra and so she has got jurisdiction on all the Chakras which means she is all-pervading.

Maheswari is also Supreme Power. She evolves from Supreme Power which is in Sahasrara kamala spreads till the end of Muladhara, comes back to Agnya Chakra and halts there. Her jurisdiction is from Agnya Chakra to the end of Muladhara. She has no jurisdiction from Agnya to Sahasrara.

Kaumaree is also Supreme Power. She evolves from Sahasrara Kamala, spreads to the end of Muladhara and comes back and stays in Visuddha Chakra. Her jurisdiction is from Visuddha Chakra, to the end of Muladhara. She has no jurisdiction from Visuddha Chakra to Sahasrara Kamala.

Vaishnavee is also Supreme Power. She evolves from Sahasrara Kamala, spreads to the end of Muladhara and

comes back and stays in Anahatha Chakra. Her jurisdiction is from Anahatha to the end of Muladhara. She has no jurisdiction from Anahatha to Sahasrara Kamala.

Varahee is also Supreme Power. She evolves from Sahasrara Kamala, spreads to the end of Muladhara and comes back and halts in Manipoora Chakra. Her jurisdiction is from Manipoora to the end of Muladhara. She has no jurisdiction from Manipoora to Sahasrara Kamala.

Indranee is also Supreme Power. She evolves from Sahasrara Kamala, spreads to the end of Muladhara, comes back and stays in Swadhishtana Chakra. Her jurisdiction is from Swadhishtana to the end of Muladhara, but has no jurisdiction from Swadhishtana to Sahasrara Kamala.

Chamunda is also Supreme Power. She evolves from Sahasrara Kamala, spreads to the end of Muladhara and stays there only. Her jurisdiction is Muladhara Chakra only and she has no jurisdiction from Muladhara to Sahasrara Kamala.

The limit of jurisdiction for the six Mother Powers other than Brahmee is intended for the existence and administration of the Universe and of living beings. It is only in the dissolution they all go upwards to be in union with the Supreme. Since all the Seven Mother Powers are combined at Muladhara, Sri Chamundeswari is Virat Swaroopa.

5th Column: Three items which belong to the same Category:

1. Bhoochu, Bhuvaha, Suvaha, Mahaha, Janaha, Thapaha, Sathyam. These are called seven Vyahrathees in Veda. Bhoochu—earth, Bhuvaha—water, Suvaha—fire, Mahaha—Vayu, Janaha—Akasha (ether), Thapaha—Kala (energy),

Sathyam represents the Supreme.

2. Bhooloka—Space of earth, Bhuvarka—space of water, Suvarloka—space of heat, Maharloka—space of air, Janoloka—space of ether or abode of the Devatha (Gods), Thapoloka—space of Kala (energy) or abode of Iswara and Iswari. Sathyaloka means the infinite space of the Supreme.

3. Bhoochu has five faces, which means the Mother Power who is in the form of earth has got five aspects. The earth is made up of five substances earth, water, heat, air and space. Just like Bhoochu, Bhuvaha—water has four faces, which means water has got four substances water, heat, air and ether. Suvaha has three, fire, air and ether. Mahaha has got two, air and ether. Janaha has only one, ether. Thapaha means Kala or energy. Thapaha has six faces, which means, energy has not only energy space, but also aspects of the five elements.

Sathyam means the Supreme, has all the faces (all the substances).

6th Column: Petals of Sanskrit letters and the Musical tunes that are in Shatchakras (six centres)

(1) Sahasrara Kamala

Unlimited petals of letters in Sahasrara (the Supreme). The musical tune of Shadja (Sa) in the Sahasrara is also Supreme.

(2) Ajna Chakra

Two petals means two letters Ha, Ksha and musical tune Rishabha(Ri) are in Agnya Chakra.

(3) Visuddha Chakra

Sixteen petals, means sixteen vowel letters A, Aa, E,

Eee, Vu, Voo, Ru, Roo, Lu, Loo, Ae, I, Vo, Aow, Am, Aha are in Visuddha Chakra. Musical tune Gandhara (ga) is also there.

(4) Anahatha Chakra

Twelve petals, means twelve letters Ka, Kha, Ga, Gha, Nga, Cha, Chha, ja, jha, Inya, Ta, Tha and the musical tune Madhyama (Ma) are in Anahatha Chakra.

(5) Manipoora Chakra

Ten petals, (ten letters) Th, Thh, Na, Tha, Thha, Da, Dha, Na, Pa, Pha and the musical tune Panchama(pa) are in Manipoora.

(6) Svadhishtana

Six petals (six letters) Ba, Bha, Ma, Ya, Ra, La, and musical tune Dhaivatha(dh) are in Svadhishtana.

(7) Muladhara Chakra

Four petals (four letters) Va, Sya, Sha, Sa, and musical tune Nishadha (Ni) are in Muladhara.

The fifty letters of the sanskrit alphabet distributed over different Chakras express the strength of the six Chakras. Man speaks much, and in many languages. Prior to speech, to whatsoever it may refer, the energy inherent in each letter is generated inside Sushumna Nadi, otherwise there could never be any speech nor could there be any music.

The alphabetical and musical energies explained above pertain to the human body. These alphabetical and musical energies are also in the macrocosm (Universe) in the six centres shown in the diagram of the Universe. As there are no organs of sense and action in the Cosmos, like human body there is no speech in the Cosmos, but there are alphabetical and musical tunal energies in the six centres of

the Universe. Alphabetical and musical energies are the manifestations of Parasakthi, of different Mother Powers that are in Shatchakras and they belong to Omkara. From divine Omkara music and dance Universe will be created and destroyed. Though a dumbman has lost the organ of speech the alphabetical energies will be intact in the Shatchakras of his body, helping the existence of the body with their Mother Powers. Similarly even though there is no speech in the Cosmos the alphabetical energies are helping the planets to operate the Universe in its existence.

7th Column—4 items Division of Omkara

- (1) Omkara OM

(Supreme)	:	Sahasrara Kamala
Makara (M)	:	Agya Chakra
Ukara (U)	:	Anahatha
Akara (A)	:	Muladhara Chakra
- (2) Omkara Sound

Sahasrara	:	Kalatheetha stage
Agya	:	Kala stage
Anahatha	:	Nada stage
Muladhara	:	Bindu stage
- (3) Deities

Sahasrara	:	Parabrahman
Agya	:	Rudra, Rudragranthi, Laya
Anahatha	:	Vishnu, Vishnu granthi, Sthithi
Muladhara	:	Chathurmukha, Brahma granthi, Srishti.

5 These items apply to the human body and to the Universe.

8th Column—3 kinds of fire

Sahasrara	:	Chit or Swayamprakash
Agya	:	Ahavanīyagni
Anahatha	:	Dakshinagni
Muladhara	:	Garhapathyagni

These fires exist in the human body and in the Universe.

9th Column—Two items—planets and the names of the week days

The seven Mother Powers Brahmee, Maheshvaree, Kowmari, Vaishnavee, Varahē, Indranee, Chamunda manifests as 7 planets, Viz., Ravi (Sun), Chandra (Moon), Kuja (Mars), Budha (Mercury), Guru (Jupiter), Sukra (Venus) Sani (Saturn), respectively to operate the Universe under the Chairmanship of Iswara and Iswari. The week days, by their names alone, represent the 7 Mother Powers and the 7 Planets Bhanuvara (Sunday), Somavara (Monday), Mangalavara (Tuesday), Budhavara (Wednesday), Guruvāra (Thursday), Sukravara (Friday), Sanivara (Saturday).

10th Column—Panchakosas (5 Sheaths)

Sahasrara kamala—Parabrahman: Koshatheetha (No Sheaths) Agnya Chakra: Anandamaya and Vignyanamaya kosa (Sheaths of bliss and of knowledge).

Vishuddhachakra: Manonmaya kosa (Sheaths of duality)

Anahatha Manipoora Chakra: Pranamaya kosa (Sheaths of air and heat).

Svadhishhtana and Mooladhara Chakra: Annamayakosa (Sheaths of water and of earth).

These kosas are not in microcosm but only in living

beings to enable them to worldly activity clouded by avidya. Iswara is free from them because he is only Sakti (witness in the world's theater).

15th Column—Sakthi's Speciality

याकिन्यम्बा स्वरूपिण्यै नमः (Yakini)

The meaning of the word Yaka as per the Nighanthu is Vani, Purushottama, Sankarshana and Pralayanthaka. All these pertain to Sri Devi who is in the form of Parabrahma. Vani is Saraswathi or Brahmi. The presiding deity for the thousand petalled Lotus is Brahmi, one of the seven Mothers. This is the meaning of this name of the Divine mother Supreme Parasakthi.

हीकिनीरूपधारिण्यै नमः (Hakini)

The word Hakini means to abandon. The Agnya Chakra is the main spot for Vignyanamayakosa which has abandoned all external transactions and is the place of Iswari which is next to Parabrahma. Hakini also means movements. That means the origin for all transactions is in the Vignyanamayakosa. In other words, creation starts from the spot of Iswari in the form of Agnya Chakra which is so called because it is the origin of all commands issuing therefrom. It indicates the greatness of the Power of knowledge and the path of knowledge from Agnya Chakra to Sahasrara or Parabrahma thathva. The literal meanings of the word Hakini as given in the Nighanthu are Siva, Svarga, Dharana, (Holding) sin-remover and Moon and therefore it is the place of Iswari. The presiding deity of this Agnya Chakra is Maheshwari, one of the seven Mothers. Thus the name here means Goddess in the form of Maheshwari residing in the Agnya Chakra.

डाकिनीश्वर्यै नमः (Dakini)

According to what is stated in the kasi khanda of Brahma Vaivarttha Purana the word Dakini means one who goes in a curved path to create fear. The Visuddha Chakra is the akasa Thathva (Ether) and is beyond the senses and the Pranas and is capable of destroying Avidya which consists of the deeds done by the Senses. The presiding deity for this Chakra is Kaumari which also means one who destroys mean enemies. Being in her girlhood, she is the leader of all types of Sakthi which destroy enemies just as Lord Subrahmanya is the chief of the Army of Gods.

राकिण्यम्बा स्वरूपिण्यै नमः (Rakini)

Rakini means one who gives happiness. Anahatha Chakra, and is the Wind Thathwa and is the Principal place for the Pranamaya kosa. This name means that she is the Divine Mother who confers Vital comfort and physical strength. She also grants spiritual bliss as the Prana ultimately evolves itself into Pranava or Omkara. The presiding deity of the Anahata Chakra is Sri Vaishnavi and therefore the meditation on the Omkara leads to salvation. This name, thus, means that she is the giver of supreme bliss-physical and spiritual.

लाकिन्यम्बा स्वरूपिण्यै नमः (Lakini)

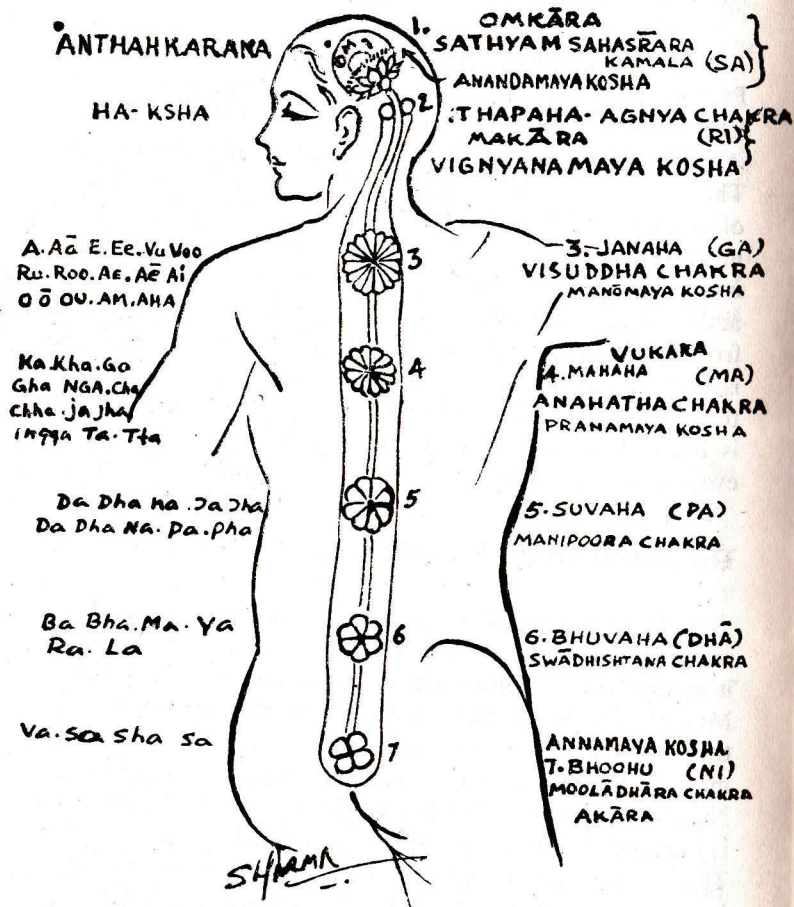
Laki means to absorb. The Manipura Chakra is the Agni (fire) Thathva and therefore gives bodily comfort and light. Also in the act of meditation it absorbs darkness and causes light and nectar drops. The presiding deity for this Manipura is Varahi which also means killer of darkness and the giver of Spiritual stability. Thus this means that she is the Divine Mother who grants Ananda to all her devotees.

काकिनीरूपधारिण्यै नमः (Kaki)

The word Kaki has many meanings. It means, life. Parabrahma, saying one's own name, protecting others, eternal, long lived, free from disease and so on. Sri Kundalini Sakti is just below the Swadhishtana Chakra which is her own. There are 72,000 Nadis and Sri Kundalini is the repository of all these and therefore she is her own. This is the thathva in which one says one's own name. This is the place which is the source for all sound and is called the Bindu Peeta and is based on Scriptural authority. Sri Kundalini is free from all encumbrances: she neither takes birth nor dies. She is both Jeevathma, and Paramathma. She is related both to the Muladhara and Svadhishtana Chakras and therefore she is in the form of Indrani in the Swadhishtana and protects everything in the Universe. This is the meaning of this name.

साकिन्यम्बा स्वरूपिण्यै नमः (Sakini)

The meaning of the word Sakini is to join together. Sa means serpent and according to the Sabdaugha Kalpadruma it means being together with a serpent, Sri Kundalini in the Muladhara is in the form of a Cobra shining brilliantly. Even the Sruti calls her Nagarupa Mahojjala. The word Saka means Vishnu, Iswara, Surya and Serpent as stated in Nighanthu (Sanskrit Dictionary). Therefore Sri Kundalini who is none other than Parasakthi is also in the form of a Serpent. That means, the Power of Adishesha in the serpent form holds the Universe in an iron grip by a centrifugal force. In the same manner Sri Kundalini who is the Divine Mother exists in the human body (which she has created) between the Muladhara and Swadhishtana Chakras for the various activities of the body.



7 CENTRES OF THE PICTURE ALSO REPRESENT THE
DIVINE FLUTE OF SRI KRISHNA

Saptha Mathruka (Seven Mother Powers)	Pancha Bhuthas (five elements)	Chakras (Padmas)	Limitation and Jurisdiction of seven Mother Powers	Vyahruthis of Veda and Lokas	Face	Petals of
1	2	3	4	5	6	
1. BRAHMI	Parabrahma	Sahasrara Kamala		Sathyam Sathyaloka	Sarvathomukha	Unlimited innumera
2. MAHESWARI	Sakthi Saktha (Energy)	Agnya		Thapaha Thapoloka	Shanmukha (Energy and five elements)	2 petals
3. KAUWMARI	Akasa (Space)	Vishuddha		Janaha Janoloka	Ekamukha (Space)	16 petals Eee, Vu, V Roo, Lu, L Ayi, Vo, A Aha
4. VAISHNAVI	Vayu (Air)	Anahatha		Mahaha Maharloka	Dwimukha (Space and air)	12 petals Ga, Gha, Chha, Gha Inya, Tha,
5. VARAHI	Agni (Fire)	Manipura		Suvaha Suvarloka	Thrimukha (Space air and fire)	10 petals Na, Ta, Th Dha Nna,
6. INDRANI	Jala (Water)	Svadhista		Bhuvaha Bhuvarloka	Chathurmukha (Space air, fire and water)	6 petals Ma, Ya, R
7. CHAMUNDA	Bhumi (Earth)	Muladhara		Bhuhu Bhooloka	Panchamukha (Space, air, fire, water and Earth)	4 petals Sha, Sa

MANIFESTATIONS OF SAPTHAMATRUKAS
(SEVEN MOTHER POWERS)

Face	Petals of Alphabet	Musical Tunes	Division of mkara	Ruler	Divisions of Fire	Planets and Week days	Pancha Kosas (Five sheaths)	Places of the chakras in the spinal cord	Division of Omkara Sound	Vahana (Vehicle)	Varnas (Colours)	Energy's Speciality	Bodily Element
6	7	8	9	10	11	12	13	14	15	16	17	18	19
Homomukha	Unlimited and innumerable petals	Shadja	Omkara	Para-brahma	Chith or Swayam prakasa	Ravi (Sun) Sunday	Kosathitha (without sheaths)	Brain Lotus	Nissabda or Kalatheetha	Hamsa (Bird)	Sarvavarna (All colours)	Yakini	Shukla (Semen)
Mukha (Eye and Ements)	2 petals Ha, Ksha	Rishabha	Makara Laya, Moksha	Rudra (Rudra Granthi)	Ahavanayagni	Chandra (Moon) Monday	Anandamaya kosa and Vignanamaya kosa	Between eye-brows	Plutha or Thara (Kala)	Vrishabha (Bull)	Shuklavarna (White)	Hakini	Majja
Mukha (Ear)	16 petals A, Aa, E, Eee, Vu, Voo, Ru, Roo, Lu, Loo, Ea, Ayi, Vo, Aow, Am, Aha	Gandhara	—	—	—	Kuja (Mars) Tuesday	Manomayakosa	Neck	—	Mayura (Peacock)	Aarraktha Varna (light Red)	Dakini	Thwak (Skin)
Mukha (Nose and air)	12 petals Ka, Kha, Ga, Gha, Hgn, Cha, Chha, Ga, Gha, Inya, Tha, Ttha	Madhyama	Ukara Sthithi Protection	Vishnu (Vishnu granthi)	Dakshinagni	Budha (Mercury) Thursday	Pranamayakosa	Chest	Deerga or Madhyama (Nada)	Garuda or Hanumantha	Shayama-varna (Blue)	Rakini	Rudhira (Blood)
Mukha (Mouth and air)	10 petals Th, Tha, Na, Ta, Tha, Da, Dha Nna, Pa, Pha	Panchama	—	—	—	Guru (Jupitor) Thursday	do	Navel	—	Mesha (Goat)	Raktha varna (Red)	Lakini	Mamsa (Flesh)
Murmukha (Mouth, air, fire, water)	6 petals Ba, Bha, Ma, Ya, Ra, La	Dhaivatha	—	—	—	Sukra (Venus) Friday	Annamayakosa	Waist	—	Gaja (Elephant)	Peethavarna (Yellow)	Kakini	Medhas
Amukha (Back, air, water and)	4 petals Va, Sya, Sha, Sa	Nishada	Akara Srihasti Creation	Chathur mukha Brahma (Brahma granthi)	Garhapa-thyagni	Shani (Saturn) Saturday	do	Below spinal cord	Hraswa or Mandra (Bindu)	Simha (Lion)	Sindura varna	Sakini	Asthi (Bone)

Besides, Sri Chamundeswari is the presiding deity of the Muladhara Chakra and her incarnation is the comprehensive form of Sri Devi (Virat Svaroop). Sri Kundalini creates the body and sustaining it, exists in the Muladhara in a comprehensive Universal form. She favours the realm of realisation by dispelling all ignorance. Therefore it is Sri Kundalini who is the Divine Mother with the name Sakini.

Almost all the items of the statement are in accordance of Sri Vyasa Maharshi's Sri Lalitha Sahasranama in Brahmanda Purana.

Sri Shankaracharya's quotation in stanza 35 of Soundaryalahari given below confirms all the explanations given above about seven Mother Powers.

मनस्त्वं व्योम त्वं मरूदसि मरूत्सारथि रसि
त्वमापस्त्वं भूमिस्त्वयि परिणताथां नहिपरं ।
त्वमेव स्वात्मानं परिणमयितुं विश्ववपुषा
चिदानंदाकारं शिव युवति भावेन बिभृषे ॥

Purport :— O, Supreme Parasakthi, you are energy (Kala) You are space, you are air, you are fire, you are water, you are earth. When you are yourself all these, you are yourself the Universe. There is nothing other than you. You are also sustaining the Universe by your grip which means you are also Sri Kundalini Sakti. Though you are manifested as Universe you are also in your own original unaltered form of Supreme Consciousness and Bliss.

The seven Mother Powers are the commanding energies of the five elements. as manifestations of Parasakthi they are always worshipped. Let us quote Maharsi Markandeya's prayer in Sapthasathi.

हंसयुक्त विमानस्थे ब्रह्माणी रूपधारिणी ।
 कौशांभः क्षरिके देवि नारायणि नमोऽस्तुते ॥ १ ॥
 त्रिशूल चंद्राहिधरे महावृषभ वाहिनी ।
 माहेश्वरी स्वरूपेण नारायणि नमोऽस्तुते ॥ २ ॥
 मयूर कुक्कुट वृते महाशक्ति धरेनघे ।
 कौमारीरूप संस्थाने नारायणि नमोऽस्तुते ॥ ३ ॥
 शङ्ख चक्रगदाशाङ्ग गृहीत परमायुधे ।
 प्रसीद वैष्णवीरूपे नारायणि नमोऽस्तुते ॥ ४ ॥
 गृहीतोग्रमहाचक्रे दंष्ट्रा धृत वसुंधरे ।
 वराहरूपिणि शिवे नारायणि नमोऽस्तुते ॥ ५ ॥
 किरीटिनि महावज्रे सहस्र नयनोज्ज्वले ।
 वृत्रप्राण हरे चैन्द्रि नारायणि नमोऽस्तुते ॥ ६ ॥
 दंष्ट्रा कराळ वदने शिरोमालाविभूषणे ।
 चामुण्डे मुण्ड मथने नारायणि नमोऽस्तुते ॥ ७ ॥

At the beginning of creation Parasakthi evolves from the Supreme as first and primary letter A. During the process of creation there will be no dissolution ; and during the process of dissolution, there will be no creation. Parasakthi, when assuming the command of creation and existence, assumes the form AHA (A combined with Visarga) when assuming the command of dissolution, assumes the form of AM (A combined with Anusvara). So Parasakthi assumes two form without being divided into two.

Parasakthi is Superior to the seven Mother Powers who have only limited power and limited jurisdiction concerning the five elements as explained in the chapter on Dissolution. This statement is confirmed by Gita VII, 4, 5.

भूमिरापोऽनलो वायुः स्वं मनो बुद्धिरेवच ।
 अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
 अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे परां ।
 जीवभूतां महा बाहो ययेदं धार्यते जगत् ॥

Meaning :—Apart from the eight prakrithis (powers) earth, water, fire, air, ether, mind, buddhi, ahankara, there is another prakrithi (power) which is Superior and life energy which firmly holds the Universe basically.

Who is the Superior prakrithi mentioned here? This mighty power holding the Universe firmly with a masterly grip during existence is Sri Kundalini (Iswari), also called Adishesha Sakthi (who remained in the beginning).

The following Upanishadic quotation confirms the statement in the *Bhagawad Gita* given above, to the effect that the Kundalini Sakthi is the mighty power holding the Universe firmly in her grasp.

त्रिपुरा परमेश्वरी महाकुण्डलिनी देवी
 जातवेदसमण्डलं योऽधीते सर्वं व्याप्यते
 त्रिकोणशक्तिरेकारेण महाभागेन
 प्रसूते तस्मादेकार एव गृह्यते ॥

6 *Meaning* :—Sri Lalitha Tripura Sundari, also known by the names Parameswari (the supreme) and Maha Kundalini

Devi occupies the realm of fire, in other words takes the shape of the *chit* power. She then takes over the work of Agni (Fire)—the work of creation and maintenance, covering in the process the entire universe. The Devi with her triangular force (Trikona Sakthi) is the sole instrument for creation. The letter *eh*, () of the alphabet represents this mighty power.

Why she is called Nagamatha? When the Supreme Parasakthi evolves as '*Aha*' and '*Am*', '*Aha*' (Kriya Sakthi) spreads in finer vibration as '*Aha Aha, ha ha*' just like serpent's crawl till the completion of Universal space. Since her movement in vibration is like serpent's movements she is called Nagamatha.

Why she is called Kundalini? Kundalini means a serpent coiled like a ring. She is coiled like a ring, as it is certainly not easy to bear and hold the burden of the Universe. Why she is called Sandhya Devi will be explained later on.

The Parasakthi in her transcendental form of Shud-dhasatvapradhana maya (Iswari) is in the form of AHAM in the cosmos and living beings including human. AHAM consists of AHA combined with AM, which means Parasakthi. Kundalini is in the form of AHAM also. Without Kundalini AM alone cannot exist. In the state of realisation AM combines with Kundalini and becomes Supreme. *Aham* means 'I' knowledge *I* knowledge contains both divine gnyana and kriya. Everybody says 'I' but nobody is able to know what that pure 'I' is. Though pure 'I' is not associated with the body it is in the body. By illusion people think that 'I' is associated with the body and even say that 'I' is the body itself. This illusion can only disappear at the last stage of liberation. Parasakthi Kundalini in the form of pure 'I' is in all the living beings for their existence. Upanishat says that

Parabrahman is in the form of '*Aham*' in every living being. So the Kshetragnya mentioned in the Bhagavdgita is none other than Kundalini Sakthi with Athma Sri Sankaracharya quotes in his commentary on Bhagavadgita that Kshetragnya is none other than the Superior Parasakti referred to in stanza 5 of chapter VII of Bhagavadgita.

The Universe once created, remains in existence for fairly long but then is taken back according to Iswara's will. Time is reckoned in Sastra by man's day, months, years, followed by the time of the devatas, Subsequently the four yugas, culminating in the day and night of four faced Brahma. As long as the world is in existence, Iswara lends authority to the nine planets, to administer its affairs.

In the word "gochara" 'go' means broadly the Universe, chara means motion. Hence the word gochara is an astronomical term to denote the motions of the planets in the twelve constellations. On account of the motions of the planets the Sun gives light to the world during day-time, Moon and Stars shine during the night. The six seasons Vasantha, Grishma, Varsha, Sharath, Hemantha and Shishira appear by rotation in the cycle of time till the end. The seasonal effects which occur may some times be moderate, sometimes severe. When moderate, things will be pleasant and living beings are happy. When seasonal effects are severe, as in violent earthquakes many living beings will suffer and die. These functions will go on in the cosmos till its dissolution.

The functions of all living beings, including man, during their spans of life are according to their actions bounded by Avidya (caused by Rajas and Thamas) till they are able to be liberated from the bondage of Rajas and Thamas. The matter pertaining to liberation and dissolution will be explained in the next chapter Raja Yoga.

Introduction To Raja Yoga

Under the title YOGA THARAVALI, Sri Sankaracharya has gathered together the points of Yoga which one ought to practice in order to attain the absolute. The summary of the 29 slokas contained in this work is given in this book.

According to the root-meaning of the verb (yuj), the work with which our Buddhi and Mind generally associate themselves is called Yoga. The word Yoga is used in worldly affairs too. If our Buddhi and Mind are immersed in wealth and pleasures, we shall be called as having the wealth Yoga. If it is with regard to ruling a Kingdom, it will be called the Raja Yoga status. If our Buddhi and Mind are associated with wicked deeds, it will be called the Yoga of wickedness. If the Buddhi and Mind are associated with worshipping the Lord by work it will be called Karma Yoga, if they join in loving the Lord, it will be called Bhakthi Yoga.

Although the word Yoga is used in different senses as explained above, it starts in Vedantha with the work of realising Brahman. Hence practising Dhyana, Dharana and Samadhi is Yoga. Hearing the Vedantha, Manana (contemplation). Yama, Niyama, Asana, Pranayama and Prathyahara are tools of Yoga or called parts of it. The sage Patanjali has said.

योगःचित्त वृत्ति निरोधः

(yogaha cittha vritthi nirodhaha) Yoga is cessation of the movement of the mind. Hence the practice of Dhyana, Dharana and Samadhi is Yoga.

In order to attain Brahman, the Buddhi must have an

intense desire for liberation and the mind must have renunciation to worldly objects, along with this the practising of Dhyana Dharana and Samadhi must necessarily be carried on. To illustrate it we learn from the words of friends that a bath in the Ganges at the sacred place of Kashi (Varanasi) leads to salvation. In order that this knowledge may fructify, we must travel to Kashi from our place. Likewise, to achieve the Buddhi's desire to attain liberation, one can attain the Absolute only after travelling along the path laid down in the form of Dhyana, Dharana and Samadhi. There is no other way; The reason being that the forces of Ignorance bind the Buddhi and Mind always to external objects. To escape from this so as to arrive at Brahma, one must transcend the sheaths called Annamaya Pranamaya, Manomaya, Vignanamaya, Ananda maya or shatchakras, by the practice of Yoga in the form of Dhyana and join the Supreme in Sahasrara Kamala who is beyond these sheaths and Chakras. In order to realise the Supreme both the gnyana (intense desire for realisation) and Yoga (action in the form of meditation) are both required absolutely. That knowledge and yoga are both needed is demonstrated by the words of Yoga Tattvopnishath.

**योगहीनं कथं ज्ञानं मोक्षदं भवति ध्रुवं ।
योगोऽपि ज्ञान हीनस्तु नक्षमो मोक्ष कर्मणि ।
तस्मात् ज्ञानं च योगं च मुमुक्षुः दृढमभ्यसेत् ॥**

Purport: Without the help of Yoga practice the (gnyana) intense desire for realisation will not certainly lead to the Supreme. Mere action of the Yoga practice without 'the gyana' (intense desire for liberation) is only unfitted action for liberation. Hence it has been stated that one who wishes liberation must practice steadfastly both the desire of

becoming united with the Supreme Being, and the action of Yoga.

So, to reach liberation one must necessarily progress both in knowledge and in Yoga. There are further sub-divisions of this Yoga named Hatha-Yoga, Laya-Yoga, Jnana Yoga and Raja Yoga.

By practising Hatha-Yoga, one can be without hunger and thirst, one can walk on water, or live for hundreds of years without a single hair getting grey. One can enjoy with hundreds of women without the ejection of a single drop of vitality.

One can in this way secure wonderful powers. Patanjali Maharshi further says that by fixing the mind in the respective places with the in-and ex-take of breath in each of the organs, one can possess powers like travelling in the sky, hearing the sound of a distant country, and so on, (Animadi Siddhis). The Maharshi describes in his Yoga Sutra the means of achieving these Siddhis (powers), but adds that if one directs his attention towards these, this will be a hindrance for realising the Athma and he will be lying bound under worldly ties. To quote from the Vibhuthi Pada of the Yoga Sutra.

“ते समाधावुपसर्गाव्युत्थाने सिद्धयः”

Foolish people are amazed as soon as they see such Yogic powers, and call it Divine Power and wonderful actions. Sri Shankaracharya also opines in the commentary of Brahma Sutra 2-1-2-3.

**“निराकरणं तु न सांख्य ज्ञानेन वेद निरपेक्षेण
योग मार्गेणव निश्चेयसं अधिगम्यते इति”**

“But the reason for condemning the Sankhya knowledge and the Yoga practices is that Sankhya knowledge and Yoga practices which are not helpful in realisation of Brahman are only condemnable”. Some interpret this commentary that Sri Shankaracharya has totally condemned the Yoga. This is quite wrong. If that was the opinion of Sri Shankaracharya he would have condemned it in his commentary on Bhagavadgita. If Yoga was condemnable, Lord Sri Krishna, would not have preached it to Arjuna. Therefore the Yogi who desires to escape from the life-bond in form of the flood of birth and death, and seeks the high status of Supremely blissful liberation should not heed to worldly powers but proceed in the direction of meditation on Brahman which is the way and the Goal.

The Yoga of meditation which contemplates a direct approach towards Brahman is called gnyana Yoga. In this, the extreme longing for oneness with Parabrahma is coupled with action in the form of meditation. Hence the name gnyana Yoga. After attaining the Lord, there is no work for Yoga in the form of meditation, hence such persons are called gnyanis. Rajayoga is synonymous with gnyana Yoga. According to vedic authority suggested by the words

स्वराज्यं राजाधिराजाय

The Supreme Lord Himself is the King. The meditative action is associated with the knowledge which goes direct to join the Almighty King. The mind of renunciation which directly thinks of God, after dissociating itself from all worldly transactions involving the five fundamental elements by saying "not this", "not this" is called Laya Yoga. In other words, eschewing all desires is Laya Yoga for Laya Yoga Sri Shankaracharya's quotation is given below as an example.

नाहं देहो नैन्द्रियण्यन्तरंगो नाहंकारः प्राणि वर्गे
न बुद्धिः । साक्षीनित्यं प्रत्यगात्मा शिवोहं ।

Purport :— Till you stand as one with the Supreme, eliminate, Firmly thinking that you are not body, organs, inner instruments of ego and even intelligence. There is no difference between Bhakthi Yoga and Gnyana Yoga. The Supreme love that one renders to him in order to become oneness is called Bhakthi Yoga, but not the love which one shows towards Him for the sake of worldly desires. Supreme knowledge of Him is required, so that there is no difference between gnyana Yoga, Laya Yoga and Bhakthi Yoga: they are of the same nature.

In brief, to realize the Supreme, one must necessarily dedicate oneself to Yoga by way of meditation, in addition to having Bhakthi(Love),gnyana (knowledge) and Vairagya (Renunciation).

Sri Shankaracharya describes in his Yoga Tharavali the steps to be taken from Pranayama till the attainment of the final state of Supreme.

The practices laid down in his Yogatharavali are not those of Hatha Yoga. Shri Shankaracharya himself mentions in stanzas 14 and 15 that all these practices belong to Rajayoga. Hence all these rules of practices belong to Gnyana Yoga as well.

One thing more, that is none need be disheartened. If he is disabled in the body, and if he is not able to go through the Yoga practice, due to other inconveniences, they should act in accordance with the advice of Sri Sankaracharya's prescription in stanzas 15 and 17 of Laghuvakya Vrithi.

शक्यः सर्वनिरोधेन समाधिर्योगिनां प्रियः ।
तदशक्तौ क्षणंरुद्ध्वा श्रद्धालुब्रह्मतात्मनः ॥
तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।
एतदेकपरत्वंच ब्रह्माभ्यासं विदुर्बुधाः ॥

The practice of meditation bringing Buddhi and mind to the concentrated point stopping the activities of all organs (Indriyas) is dearer to those who practice Yoga with the intense desire for realisation: Those who are unable to follow the above procedure should be contemplating always the essence that the "I" is Parabrahman and not the body.

Contemplating the knowledge that I am Brahma and not the body, reading such books that give knowledge of realisation and of practice of Yoga, discussing with others the subject pertaining to the knowledge of realisation, the practice of meditation which is better than the above, all these are considered by Gnayanis (realised souls) as qualifications required for realisation.

Srividhyopasana

श्री विद्यां जगतां धात्रीं सर्गस्थि लयेश्वरीं ।
नमामि ललितां नित्यां महात्रिपुर सुंदरीं ॥

Praying, worshipping, Mantra Japa (repeating manthra) of Supreme Parasakthi and realising Her is called Srividhyopasana. This Upasana is classified into two branches. (1) Vaidika and (2) Thanthrika. This Supreme Parasakthi manifests herself as three Gunas—Sathva, Rajas and Thamas—for creation, existence and dissolution of the Universe. Those who worship Sri Devi in her manifestation of Thamoguna and Rajoguna as laid down in Thanthrika texts are called Thanthrikas.

Further Vaidika Srividhyopasana is subdivided into two—One Dakshinachara and the other Samayachara. Worshipping, Manthra Japas Reciting Manthras of the Divine Sakthis of Suddha Sathva i.e., Sri Lakshmi, Sri Saraswathi, Sri Parvathi, Sri Lalitha and Sri Gayathri as prescribed in the Vedas and the Upanishads by men or women is called Dakshinachara Srividhyopasana. Some interpret that mere worshipping of Sri Chakra is Srividhyopasana. This is not correct. Worshipping of images, Manthra Japa of Gayathri etc., are also Srividhyopasana.

Practice of Yoga with gnyana for the realisation of Supreme Parasakthi is called Samayachara Srividhyopasana. This practice commences from the rousing of Sri Kundalini Sakthi as quoted by Sri Vyasamaharshi in Lalithopakhyaana in Brhmanda Purana. Sri. Shankaracharya confirms this as Samayachara in Soundaryalahari. Rousing of Sri Kundalini

Sakthi and meditation as detailed in chapters 6 and 7 of the present work (Sri Kundalini Shakthi Serpent Power and Raja Yoga) is the Samayachara Sri Vidyopasana. This may be compared with the following texts of Lalithasahasranama stothra in Brahmanda Purana by Sri Vyasa Maharshi.

श्री कुण्डलिन्यै नमः

Sri Kundalinyeinamaha—Prostration to Sri Kundalini Sakthi.

समयान्तस्था

(Samayanthastha) Sri Kundalini Sakthi resides in the last stage of the merger of Jeeva with Parabrahma (Soul with Supreme Consciousness), which means Sri Kundalini Sakthi blesses and helps those who are in the path of merger of their (Soul with Supreme Consciousness), which means Sri Kundalini Sakthi herself is Parabrahma.

समयाचार तत्परा

(Samayachara Tatpara) Sri Kundalini Sakthi blesses and helps those who are in the path of merger of their Soul with Parabrahma. It has been stated in chapters 6 and 7 that the aspirant should have intense devotion to Sri Kundalini Sakthi and pray for her blessings, which means Samayachara Srividhyopasana. It has also been clearly stated in the Meditation chapter how Sri Kundalini Sakthi helps the aspirant in the mounting up in Sushumna Nadi from Muladhara Chakra to Sahasrara Kamala.

मूलाधारैक निलया ब्रह्माग्रंथि विभेदिनी

(Muladharaika nilaya Brahmagranthi Vibhedini) Sri

Kundalini Sakthi resides in the abode of Muladhara Chakra. She pierces the knot of creation which is in the Muladhara Chakra during the practice of Pranayama and Meditation.

मणिपूरांत रुदिता विष्णुग्रंथि विभेदिनी ।

(Manipurantharuditha Vishnugranthi Vibhedini) Sri Kundalini Sakthi evolves at the top of Manipura Chakra, which means the Omkara sound commences and from this the knot of existence or protection in the Anahata Chakra will be pierced. This happens at the practice of meditation.

आज्ञा चक्रांतरालस्था रुद्रग्रन्थिविभेदिनी

(Agnya Chakrantharalastha Rudragranthi Vibhedini) When Sri Kundalini Sakthi mounts up to Agnya Chakra the bondage knot will be pierced.

सहस्राराम्बुजा रूढा सुधासाराभि वर्षिणी तटिल्लता समरुचिः षट्चक्रोपरिसंस्थिता ,

(Sahasrambuja Aarooda Sudhasarabhi Varshini. Thatilatha Samaruchihi Shatchakropari Samstitha) Sri Kundalini mounts up to Sahasrara Kamala which is above Shatchakras (six centres) and stays there. When she stays in Sahasrara she will herself be the Supreme Consciousness (Chidananda) self radiance and bliss and from there she pours nectar (Amritha), which means no further birth and death to the Aspirant.

The stanzas of "Sudhadhara" and "Maheem muladhara" of Soundaryalahari of Sri Shankaracharya given in the chapter rousing the Sri Kundalini Sakthi confirms the above process of Samayachara Sri Vidyopasana stated by Vysasmaharshi. Dakshinachara Srividhyopasana is the foundation and training

ground for Samayachara. The Rajayoga comprising Gnyana and Yoga explained in the beginning of this chapter and Samayachara Srividhyopasana are one and the same.

Parasakthi evolves first from Parabrahma and is called Iswari Sakthi. The Supreme Chith then reflects in Iswari Sakthi and the reflected Chaithanya is called Iswara. Iswari is Mother and Iswara is father for the whole Universe. Mother Power came first and then came the father power from the Supreme Being. This is confirmed by Thathireeya Upanishad.

“माता पूर्वरूपं पितोत्तर रूपं”

(Matha Poorva rupam Pithothara rupam). The reverence should be given first to Mother and then to father as per the authority of the same Upanishath.

“मातृदेवो भव पितृदेवो भव, मातृभ्यो नमः पितृभ्योनमः”

(Mathrudevo Bhava Pithrudevo Bhava; Mathrubhyo namaha Pithrubhyo namaha). It is therefore Maharshis have ordained that preference should be given to Sri Vidyopasana which is the worship of Mother Power and that is why Sri Gayathri upasana, which is undoubtedly Sri Vidyopasana has been made compulsory by Maharshis for all the 'Dwija'. Where there is Sakthi there is reflection, where there is reflection there is Sakthi. They are inseparable. The manthra of 'Uttishta Devi' in Sandyavandanam pertaining to Sri Kundalini is given in the Sixth Chapter of this book has invocation.

There is interconnection between Gayathri and Sri Kundalini. The following Yoga-Kundalini Upanishadic authority confirms the same.

कुण्डलिन्याः समुद्भूता गायत्री प्राणाधारिणी ।
प्राणविद्या महाविद्या यस्तां वेद स वेदवित् ॥

Meaning :— The Omakara emanating from Sri Kundalini Shakthi which is Gayathri, is itself prana. To realise Paramatma in combination of Gayathri and Kundalini is the Maha Vidya (highest Knowledge). He who experiences this in practice of 'Gayathri Sri Vidyopasana' is the real Gnyani.

चतुष्पष्ट्या तन्त्रे सकलमपि संधाय भुवनम् ।
स्थितस्तत्तत्सिद्धिं प्रसव परतन्त्रैः पशुपतिः ॥
पुनस्त्वन्निर्बन्धादखिल पुरुषार्थैक घटना ।
स्वतन्त्रम् ते तन्त्रम् क्षितितल मवातीतरदिदम् ॥

Meaning :— O, Divine Mother, Lord Iswara after creating the Universe brought out sixty four Thanthras of mystical powers of the nature of Rajas and Thamas which are only subordinate powers which give only momentary worldly benefits completely blocking the true knowledge of the self luminous spiritual reality. Seeing that the people would be doomed in this ignorance without self illumination, you, kind hearted Devi, prayed Lord Iswara who then brought out into the world this Masterly power Veda Vidya which belongs to Suddha Sathwaguna for the benefit of humanity.

As clearly revealed in the above stanza of Sri Soundaryalahari the efficacy of the Dakshinachara and Samaya-chara in Srividyaopasana, (as defined earlier in this introduction) is established. Thanthrika method of worship should be completely avoided. Even mixed path of worship of Vaidika and Thanthrika should under, no circumstances, be followed as per the following clear mandate of Lord Iswara.

“मिश्रकं कौलमार्गं च परित्याज्यं हिशाकरि”

Necessary Qualifications

1. *Mumukshuthwa*—Longing liberation from all bondages of Avidya, (ignorance) and standing in one's own self.

2. *Nithyanithya Vasthu Viveka*—Discrimination between real and unreal and self (I) and non-self (body). Firm conviction to the effect that Parabrahma (self) is real.

3. *Vairagya*—Renunciation or to give up all transitory enjoyments of worldly things. The first step to liberation in the extreme aversion to all perishable things. Dispassion.

4. *Shamadi Shatka*—(6).

(1) *Shama*—(calmness) is called the resting of the mind in its goal after detaching itself from the manifold sense-objects.

(2) *Dama*—(self-control) is called the turning of the sense- organs away from sense-objects and placing them in their centres- best by the mind function ceasing to be affected by the external objects.

(3) *Thithiksha*—(forbearance) is called the bearing all the afflictions without caring to redress them, being free from anxiety or lamentation on their score.

(4) *Shraddha*—(faith) is acceptance as true what Scriptures and Guru instruct.

(5) *Samadhana*—(self settledness) is called self settledness with the Parabrahma without duality.

(6) *Uparathi*—(self withdrawal) is practising self-withdrawal from external objects.

5. *Bhakti*: means devotion. A Supreme place is occupied by Bhakthi. The seeking after one's real nature is Bhakthi.

6. *Ashtanga Yoga*: Yama, niyama, asana, pranayama, prathyahara, dhyana, dharana, samadhi.

The qualification of Yoga is quite essential as explained in the introduction. The help of Yoga is necessary to acquire the qualification of Shama, Dama, Uparathi, Samadhana noted above.

In conclusion, those who truly aspire for liberation should not pay heed to logic, should not be led away by empty statements that liberation can be attained merely by hearing Vedantic philosophy, should not pay heed to any religious philosophy condemning other schools. Such condemnations are not real philosophies. It is quite sufficient to know what we should learn and what we should do in action for realisation. They must fulfil their desire of realisation of Parabramha by cultivating intense renunciation, intense devotion and mature knowledge through the path of meditation.

All the above qualifications are necessary for the Samayachara Srividyaopasana.

Yoga Tharavali

BY

Sri Shankaracharya

वन्दे गुरुणां चरणारविन्दे ।
सन्दर्शित स्वात्मसुखावबोधे ॥
जनस्य ये जांगलिकायमाने ।
संसार हालाहलमोहशान्त्यै ॥ १ ॥

Meaning :— My adorations at the lotus-feet of the Sadguru (revered preceptor) who has learnt the means to ward off ignorance arising out of the poison in the form of life contained in the cycle of birth and death, and thereby has secured the Bliss of his Soul, and is competent to teach this to others.

सदाशिवोक्तानि सपादलक्ष-
लयाव धानानि वसन्ति लोके ।
नादानुसंधान समाधिमेकं
मन्यामहे मान्यतमं लयानां ॥ २ ॥

Meaning :— Lord Parameswara has given millions of ways to accomplish oneness with the Supreme Power. Among them we consider as the best the Samadhi which is practised with Nadanu Sandhana (Omakara Sound)

सरेच पूरैरनिलस्य कुम्भैः ।
 सर्वासु नाडीषु विशोधितासु ॥
 अनाहताख्यो बहुभिः प्रकारै
 रन्तः प्रवर्तेत सदा निनादः ॥ ३ ॥

Meaning :— The performing of Rechaka, Puraka and Kumbhaka Pranayama (processes in exhalation, inhalation and holding of air) cleanse all the nerves, and then the Omkara sound called Anahata contained in the Anahata Chakra of the chest continuously permeates in many ways.

नादानु संधान नमोस्तु तुभ्यं ।
 त्वां साधनं तत्त्व पदस्य जाने ॥
 भवत्प्रसादात् पवनेन साकं ।
 विलीयते विष्णुपदे मनो मे ॥ ४ ॥

Meaning :— Prostrations to you, Nadanu Sandhana. I consider you as a means to attain Brahman. By your grace my mind becomes united with my breath and merges in the all-pervading Supreme Being.

जालंधरोड्याणनमूलबंधान् ।
 जालपंति कण्ठोदरपायुमूलान् ॥
 बंधत्रयेऽस्मिन् परिचीयमाने ।
 बंधः कुतोदारूणकालपाशात् ॥ ५ ॥

Meaning :— There are three Mudras to be practised prior to this Nadanu Sandhana. They are the Mudras of Jalandhara. Uddyana and Mula bandha, to be practised

respectively in the neck, the Stomach and the anus. Sastras say, if the practice of these three Mudras is perfected, where can the binding by the cruel cord of death take place?

In other words, the person who obtains the stage of perfection in practising these Mudras with Pranayama and meditation progresses further and tries to realize the Supreme during his life time. If this is not possible, he attains the Supreme at the time when the body expires, hence the cord of death will not bind him, i. e. there remains no rebirth for him.

The following two stanzas deal with the Pranayama associated with the movement of reversing the gravity (Sakthi Chalana), to be practised with Rechaka Puraka Pranayama, Kumbhaka Pranayama, and the practice of the three Bandhas.

ओड्याण जालंधरमूलबंधैः ।
 उन्निद्रितायां उरगांगनायां ॥
 प्रत्यञ्मुखत्वात् प्रविशन् सुषुम्नां
 गमागमौ मुचति गंधवाहः ॥ ६ ॥

Meaning :— By the practice of the above-mentioned Mula, Jalandhara, and Uddyana Mudras the serpent shaped Kundalini Sakthi dormant in the Muladhara Chakra is awakened and faces upward and enters the Sushumna nerve which is the path to Brahmarandhra (Sahasrara Kamala). Thereby the breathing will stop without inhalation and exhalation.

The Kundalini Sakthi is quickly roused if the Sakthi Chalana is also practised along with the three Mudras. Since this Stanza refers to the rousing of Sri Kundalini Sakthi from its state of torpor, and its entry into Brahmarandhra, this also includes the practice of Sakthi Chalana Pranayama.

उत्थापिताधारहुताशनोल्कै
 राकुचनैः शश्वदपानवायोः ॥
 संतापिताश्चंद्रमसः पतंतीं ।
 पीयूषधारां पिबतीह धन्यः ॥ ७ ॥

Meaning :— By the drawing of the downward Apana air (the air that is in the anus) so as to be always directed upwards, flames of fire are started at the Muladhara Chakra and the heat spreads till the Sahasrara Kamala. From this heat the nectar drops flow from Sahasrara Kamala. One who drinks this nectar which flows from Sahasrara is a great man. This is the effect of the Sakthi Chalana Pranayama practised along with the three Mudras.

बंधत्रयाभ्यासविपाकजातां ।
 विवर्जितां रेचकपूरकाभ्यां ॥
 विशोषयंतीं विषयप्रवाहं ।
 विद्यां भजे केवलकुम्भरूपां ॥ ८ ॥

Note :— So far, the Rechaka Puraka Pranayama, the Kumbhaka Pranayama, and the Sakthi Chalana Pranayama with the three Mudras for rousing the Kundalini Sakthi, were considered. The pure Kumbhaka which is secured after getting perfection in these will be considered in the next five or six stanzas. Pure Kumbhaka is the state wherein the breathing comes to a standstill and the mind is removed from all distractions, resulting in inward Bliss.

My adorations to the pure Kumbhaka Vidya (breath controlling state) which results from the perfection, in the practice of Sakthi Chalana Pranayama associated with the

three Mudras and the practice of Omakara meditation. This Kumbhaka is devoid of Rechaka and Puraka, and completely prevents the mind from entering into worldly matters.

अनाहते चेतसि सावधानैः ।
 अभ्यासशूरैरनुभूयमाना ॥
 संस्तंभितश्चासमनः प्रचारा ।
 सा जृम्भते केवल कुम्भकश्रीः ॥ ९ ॥

Meaning :— The wealth of pure Kumbhaka (breath controlling state) shines in the Anahatachakra of the hearts of the brave and capable men who have slowly practised the fixation of breath and of mind by practice of Pranayama with Mudras and enjoyed the bliss thereof. This is the initial stage for the practice of Omakara nada.

सहस्रशः सन्तु हठेषु कुम्भा ।
 संभाव्यते केवल कुम्भ एव ॥
 कुम्भोत्तमे यत्रतु रेचपूरौ ।
 प्राणस्य नप्राकृतवैकृताख्यौ ॥ १० ॥

Meaning :— The Kumbhakas which control the breath in individual organs of the body separately and fix the mind in those respective organs so as to obtain transient worldly benefits are found by thousands in Hata Yoga. But the pure Kumbhaka is considered best wherein the inhalation and exhalation i. e. Puraka and Rechaka are absent, and wherein the mind is fixed with the aim of Brahma. The Kumbhaka which is practised without that aim of realization will never be considered as pure.

त्रिकूटनाम्नी स्तिमितेत्तरंगे ।
 खे स्तंभिते केवल कुंभकेन ॥
 प्राणानि लोभानु शशांकनाड्यौ ।
 विहायसद्यो विलयं प्रयति ॥ ११ ॥

The Muladhara Chakra is known by the name of Thrikoota (junction of three), which means junction of Ida, Pingala and Sushumna nerves. When the breath air enters Sushumna Nadi through the Muladhara Chakra and reaches Anahata Chakra there will be no inhalation and exhalation (no work of Ida and Pingala nerve) and this state is called Kevala Kumbhaka. By the practice of Kevala Kumbhaka the vital air (Pranavayu) also goes to Sahasrara Kamala and merges in Brahman. The state in which Pranavayu (vital air) merges in Brahman is called Pranava (Omkaara).

Special Note :— When meditation is fixed in the middle of the eye-brow, the breath stays along with the mind quiescent in the middle of the eye-brow. This is the commencement of pure Kumbhaka. When the breath is fixed in this way, it follows the progress of meditation and slowly enters the Sushumna through the Muladhara Padma along with the working of the mind. At that time the life-breath also enters Sushumna through Muladhara and finally merges in the thousand petalled lotus.

प्रत्याहुतः केवल कुंभकेन ।
 प्रबुद्धकुण्डल्युपे भुक्तशेषः ॥
 प्राणः प्रतीचीन पथेन मंदम् ।
 विलीयते विष्णु पदान्तराले ॥ १२ ॥

Meaning :— By the practice of pure Kumbhaka meditation the Kundalini Sakthi mounts up and up in Sushumna Nadi. The vital air with the current of Buddhi following the Kundalini Sakthi goes up Sushumna along with the Kundalini Sakthi. The vital air with the current of Buddhi finally merges in all-pervading Supreme Consciousness in Sahasrara Kamala with the Kundalini Sakthi.

निरंकुशानां श्वसनोद्गमानं ।
 निरोधनैः केवलकुंभकाख्यैः
 उदेति सर्वेन्द्रिय वृत्तिशून्यो ।
 मरुल्लयः कोपि महामतीनां ॥ १३ ॥

Meaning :— When the freely traversing breath is fixed in a centre by the practice of pure Kumbhaka, all the organs will be under control. An indescribable sense of the non-functioning of the mind will then be felt by great men.

न दृष्टि लक्ष्याणि न चित्त बंधो ।
 न देश कालौ न च वायुरोधः ॥
 न धारणाध्यायान परिश्रमो वा ।
 स मेधमाने सति राजयोगे ॥ १४ ॥

Meaning :— When the practice of Rajayoga described in the above stanzas reaches a stage of perfection, the eye does not work towards any object, there is no breath, there is no experience of the concentration and meditation. A state of natural and unattached Samadhi (repose) is obtained, and the Yogi is in unity with Brahman.

अशेषदृष्ट्योज्झितदृडमयानां ।
 अवस्थितानामिह राजयोगे ॥
 न जागरो नापि सुषुप्ति भावो ।
 न जीवितं नो मरणं विचित्रं ॥ १५ ॥

Meaning :— When the practice of Raja Yoga is brought to perfection, sight disappears completely. This means that there will be no knower, knowing, known. To the great souls who reach this culmination in Rajayoga, a Godly state is secured in this world which is bereft of sleep as well as of wakefulness and which is neither life nor death, which state is wonderful.

अहं ममत्वादि विहायसर्वं ।
 श्री राजयोगेस्थिरमानसानां ॥
 न द्रष्टृता नास्तिच दृश्य भावः ।
 सा जृम्भते केवल संविदेव ॥ १६ ॥

Meaning :— The Great men who have eschewed all notions of “I, Mine”, and who have fixed their minds in unadulterated Samadhi in the form of Rajayoga which carries with it the treasure of liberation,—such men have no feeling that “I am seeing”, and “This is being seen”. Since he is merged in the pure meditative Brahman who is in the form of Supreme Knowledge, only Supreme Brahma remains.

नेत्रेययोन्मेषनि मेषशून्ये ।
 वायुर्यया वर्जितरेचपूरः ॥
 मनश्च संकल्प विकल्पशून्यं ।
 मनोन्मनी सा मयि संनिधत्तां ॥ १७ ॥

Stanzas 17, 18, 19, 20, 21 describe the nature of merged mind in bliss and the method of attaining it.

Meaning :— To those who succeed in the practice of Rajayoga, the eye-lids neither open nor close, there is no in-and out-take of breath, the mind does not contemplate any object, the organs, do not function, knowledge only remaining, they enjoy a state where in the mind is merged in Bliss. Let such a state wherein the mind is submerged in bliss stay in me permanently.

चित्तेन्द्रियाणां चिरनिग्रहेण ।
 श्वासप्रचारे शमिते यमीन्द्राः ॥
 निवातदीपा इवनिश्चलांगाः ।
 मनोन्मनी मग्नधियो भवन्ति ॥ १८ ॥

Meaning :— The Commendably successful persons who have controlled the mind and organs by a prolonged period of meditation and who have controlled the in-and out-going of breath, there-by securing a permanent pure Kumbhaka state will have their minds immersed in pure Bliss bereft of the movement of the organs, with a motionless body. Just as a lamp which has been placed in a place free from the force of wind burns uniformly and undisturbed.

उन्मन्य व स्थाधिगमायविद्वन् ।
 उपाय मेकं तव निर्दिशामः ॥
 पश्यन्नुदासीनतया प्रपंचम् ।
 संकल्पमुन्मूलय सावधानः ॥ १९ ॥

Meaning :— O! Learned man! We shall tell you a plan

to attain the submerged state of mind in bliss described in the two previous stanzas. Ignore worldly thoughts and look at the external world with a feeling of indifference. Practice by meditation with the principle of "I am identical with Brahman" which consists in surrendering ones "I" to the Brahman. Root out the minds contemplation on objects or on the organs.

प्रसह्य संकल्प परंराणां ।

संभेदने संतत सावधानं ॥

आलम्ब नाशादप चीयमानं ।

शनैः शनैः शान्तिं मुपैति चेतः ॥ २० ॥

Meaning :— As stated in the above stanzas, by practising the meditation of Omkara coupled with the knowledge "I am identical with Brahman", the thoughts which rise in the mind like the waves of the sea are forcibly and completely destroyed. The mind which has turned towards concentration by the practice of meditation itself is submerged since its thoughts of worldly affairs have been destroyed, and gradually reaches a state of objectless peace. The previous stanza mentions the withdrawal of thoughts, while the present stanza mentions the absorption of the mind.

निश्वासलोपैर्निभृतैः शरीरैः ।

नेत्राम्बुजैरर्ध निमीलितैश्च ॥

अविर्भवन्तीं अमनस्कमुद्रां ।

आलोकयामो मुनिपुंगवानां ॥ २१ ॥

Meaning :— Let us exalt ourselves by observing at the Blissfulness called Amanaska Mudra of the great Rishies

which arises, after they have stopped breathing, being with their bodies erect and half closed lotus eyes. They are in a state of bliss.

अमीय मीन्द्राः सहजामनस्कात् ।

अहं ममत्वे शिथिलायमाने ॥

मनोतिगं मारुत वृत्ति शून्यं ।

गच्छन्ति भावं गगनावशेषं ॥ २२ ॥

Meaning :— The Rajayogis who have come to the state of mindlessness after firmly merging themselves into a blissful state described in the above four or five stanzas have no "I, mine" left in them, have no in-take and out-take of breath and arrive at a state of chidananda (Bliss with consciousness).

निवर्तयन्तीं निखिलेन्द्रियाणि ।

प्रवर्तयन्तीं परमात्मयोगं ॥

संविन्मयीं तां सहजामनस्कां ।

कदागमिष्यामि गतान्य भावः ॥ २३ ॥

Meaning :— When shall I obtain the natural state of bliss which goes by the name of mindless Rajayoga which is full of knowledge, wherein all physical organs turn away from the worldly affairs that arise of their natural functions, and which leads to the attainment of the Supreme Being. The meaning is that one must strive for this state, and secure thereby the unleashing of the fetters of life.

प्रत्यग्विमर्शतिशयेन पुंसां ।

प्रचीनगंधेषु पलायितेषु ॥

प्रादुर्भवेत् कचिदजाड्यनिद्रा ।

प्रपञ्च चिंताम् परिवर्जयन्तीं ॥ २४ ॥

Meaning :— The state of Nirvikalpa Samadhi (un-attached yogic repose) in the form of a sleep free from hearing and from all worldly affairs is attained when one practices meditation described so far with an extremely ardent desire for emancipation in consequence of which the conditioning of all previous lives disappears.

विच्छिन्न संकल्पविकल्प मूले ।

निश्शेषनिर्मूलितकर्म जाले ॥

निरन्तराभ्यासनितांत भद्रा ।

साजुम्भते योगिनि योगनिद्रा ॥ २५ ॥

Meaning :— The Seer (learned man) who is practising Rajayoga constantly without the thoughts of any worldly object and the effect of the actions of the physical organs is completely bereft of all action and shines in the state of Nirvikalpa Samadhi (unattached Yogic repose) in a most auspicious Yoga sleep.

विश्रान्तिमासाद्य तुरीयतल्पे ।

विश्वाद्यवस्थात्रितयोपरिस्थे ॥

संविन्मयीं कामपि सर्वकालं ।

निद्रां सखे निर्विश नर्विकल्पां ॥ २६ ॥

Meaning :— O! friend, Repose for all time in the Sleep of Yoga in Super-consciousness which is indescribable without external actions. Sleep like this on the bed of the Exalted state which transcends the three states of Jagrat (awakeness) swapna (dream) and sushupthi (deep slumber), in other words in the state of Omkara.

प्रकाशमाने परमात्मभानौ

नश्यत्यविद्या तिमिरे समस्ते ॥

अहो बुधानिर्मलदृष्टयोपि ।

किञ्चिन्न पश्यन्ति जगत्समग्रं ॥ २७ ॥

Meaning :— The seers who have practiced this mindless Rajayoga attain the Supreme Being and the darkness of all their ignorance is dispelled by the lustre of the Sun called Brahman. But though their sight is rendered absolutely pure, they do not look at the external world in the least, which state is wonderful.

This means that in the state of Samadhi the seers do not close their eye fully as during sleep, and do not open their eyes fully as during the time when one is awake. They will have their eye lids half-closed. The common man can see external objects moderately well with halfshut eyes. But the seers do not see external objects in the least, though they have their eyes half-open. It is this which is wonderful. The reason is that in the Samadhi state though the eyes are half-open, they are self-luminous. There is nothing for them to see; Nothing exists for the seer except himself. It is on this principle that LordShri Krishna says in the Bhagawadgita that what is day to the learned is night to the ignorant, and what is day to the ignorant is night to the learned.

सिद्धिं तथाविधमनोविलयां समाधौ ।

श्री शैलशृंग कुहरेषु कदोपलप्स्ये ॥

गात्रं यदा ममलताः परिवेष्टयन्ति ।

कर्णेयदाविरचयन्ति खगाश्च नीडान् ॥ २८ ॥

Meaning :— When will I enter into that state in which the mind is lost in the Lord and there is no thought of the body for a long time while practising Samadhi in the cave on the top of the hill's peak on the Shri Shaila mountain, bereft of all knowledge of the body, which becomes covered up with plants and herbs, without even being aware of the birds making their nests in the hollow of my ears?

The Samadhi state as oneness with Brahma without consciousness of the body, may be experienced by some only for a very short time. Others may secure it for a longer period. But in this age of Kali, man usually will not be in the Samadhi state for a long time. Sri Shankaracharya and Sri Vidyaranya have opined that even if it is for a very short time, the state of oneness with Paramathma is one of positive realisation.

विचरतु मतिरेषानिर्विकल्पे समाधौ ।
कुचकलशयुगेवा कृष्णसारेक्षणानां ॥
चरतु जडमतेवा सज्जनानां मतेवा ।
मति कृतगुण दोषाः मां विभुं न स्पृशन्ति ॥ २९ ॥

Meaning :— Let this mind of mine roam about in Nirvikalpa Samadhi (un-attached repose) or let it enjoy in the potful breasts of deer-eyed damsels. i. e. let it to be engaged in worldly pleasure or let it travel in the path of ignorance or let it adhere to the path of liberation. Though my mind is engaged in all the above directions myself being definitely Parabrahman I am not attached to them, which means a realised man though he is in his bodily activities will not be attached to them.

Arousing of Sri Kundalini

Prayer to Sri Kundalini Sakthi

उत्तिष्ठ देवि गन्तव्यं पुनरागमनाय च ।
प्रसीद देवितुष्ट्यर्थं प्रविश्यहृदयं मम ॥

(*Thathireeya Sruthi*)

Purport :— This is a manthra used in the Sandhya Karma. Devi means Sandhya Devi or Kundalini Sakthi which is explained below:

O Devi, Sri Kundalini Sakthi (Sandhya Devi), pray awake from the Yogic slumber and mounting up from the Muladhara into the Sahasrara Kamala (My heart) shine there in contentment and proceed back to bless me.

This Kundalini Sakthi (Sandhya Devi) is none other than Iswar or Parasakthi explained in the last portion of the previous Chapter, 'Existence! That Sakthi (power of Gravitation) upholds the Cosmos and Human bodies by her mighty grip never allowing them to pass out of Existence. This Sakthi resides in the lowest portion of the spinal Chord Muladhara Chakra in the shape of a coiled serpent with it's Hood covering entrance into the hair line passage Sushumna Nadi running through the spine and ending at the top of the brain (Sahasrara Kamala). The Muladhara Chakra is also known as Trikuta (Where three Nadis join) because it is the confluence of the Pingala (Solar), Ida (Lunar) and Sushumna Nadis.

The term 'Uttishta' in the Mantra means awake or arise. The Idea that the Kundalini Sakthi needs to be aroused

may seem funny to some. The Maharshis who have initiated this Manthra have used this term 'Uttishta' deliberately because of its profoundly hidden meaning. The Kinetic energy reposes motionless in the Muladhara, a state which, in the language of the Yoga, is known as 'sleep' for the purpose explained in the above para.

We now take up the next word in the prayer 'Pravisya Hridayam Mama' to learn its secret. In Uttishta Devi, we beg Sri Kundalini Sakthi to awake and arise from her static rest in the Muladhara. The meaning of 'Pravisya Hridayam Mama' is to pray to Sri Kundalini Sakthi to mount up through the Sushumna Nadi to reach the Sahasrara Kamala where the fire of Supreme consciousness burns brightly, traversing on her path the five Power-centres known as Swadhisthana, Manipura, Anahata, Visuddha and Agnya. The Devi's contact with Sahasrara is styled at the 'Lighting-up' of the Hridayakamala or the Lotus of the Sahasrara, in other words, the dawn of realisation in the self of the aspirant. This Sahasrara Lotus is also known as 'Hridaya' or heart of hearts, 'Brahmhapuri' or the Citadel of Parabrahma, 'Omkarastana' or the seat of the sacred OM, 'Vaikunta' the supreme abode of Srīman Narayana and 'Kailasa' the Supreme abode of Parameswara.

As the great Kundalini Devi Continues to ascend all kinds of Darkness and sin perish one after the other. The instant the Devi arrives at the Lofty Sahasrara, the brilliance of realisation bursts before the Expectant soul of the performer. This great moment in his life is known by several names such as 'Nirvikalpa Samadhi' or clear unclouded union, 'Brahmananda' or transcendent Bliss, 'Jeevanmukthi' or soul perfection in this very body, 'Advaita Siddhi' or realisation of oneness, 'Omakaraswarupa' or identity with the Mystic OM, 'Rajayoga' or union with the highest. The word 'Praseeda

Devi Thushtiyartham' occurring in the Manthra denotes the satisfaction of Sri Kundalini Devi when she reaches Sahasarakamala or the highest spiritual state.

We now have to understand the meaning of the words 'Ganthavyam Punaragamanaya cha' in the Manthra. We have already said that the Kundalini Sakthi entering into the Sahasrara Kamala is the stage where the individual 'I' is merged in the partless, undivided whole. This longed—for state of perfect submergence of oneself in the highest consciousness lasts with some but for a single moment, with others, a longer period. But sooner or later one regains his worldly consciousness descending from the supreme height of Samadhi. This is the essence of the Hymn.

Sri Kundalini Sakthi is also known as Sandhya Devi.

“संधानम् एकत्र इति संधिः” “सम्यक् धीयताइति संधिः”

'Sandhanam ekathra ithi Sandhihi' or 'Samyak dheeyatha ithi Sandhihi', which means that which unites into one, in other words Sandhya Devi (Kundalini Sakthi) is she who helps one to realise oneness of his soul with the Supreme. It is clearly our duty, therefore, to humbly and devotedly pray to the Devi to graciously unveil the passage leading through the Sushumna Nadi to the Sahasrara and by moving upwards to manifest herself to our moral consciousness.

The above manthra of Uttishta arousing the Sri Kundalini Sakthi inserted by Maharshis, who experienced the benefit of this prayer, from ancient times in the daily prayer of Sandhyavandana and made it compulsory to pray both in the morning and evening for all the Dwijas for the dawn of Self-consciousness being essential to carry out the ritual that follows.

The Cobra that is prayed to and revered by all hindus is none other than Sri Kundalini (Nagamatha). This explains why, on performing Sandhyavandana, we conjoin our palms and spread them in the shape of a spread hood serpent and bring them to our shoulders and then address our invocation (Uttishta) to the Nagamatha, the serpent power (Sri Kundalini).

Pleased by the prayers devotedly addressed to her, The Devi Kundalini condescends to energise the performer's Pranayama, Omakaropasana (devotional concentration on Omkara sound) and other auxiliaries such as Jalandhara, Uddyana, Mulamudras necessary to arouse the higher instincts in Man enabling him to enter into true meditation. Sruthi, therefore, aptly says that the performer arouses the restful Kundalini Sakthi in ordained ways to let him be blessed. Upanishath says.

“कुण्डलिनी बोधकम् पुण्यम् पापज्ञं शुभदं सुखम्”

(Kundalini Bodhakam Punyam Papaghnam Shubhadam Sukham)

**उत्तमे शिखरे जाते भूम्यां पर्वतमूर्धनि
ब्राह्मणेभ्यो अभ्युनज्ञाता गच्छदेवि यथा सुखं ॥**

(Thaithireeya Sruthi)

Purport :— O, thou Sri Kundalini pray after descending from Sahasrara go back to your original abode of mid peak of earth in the muladhara and bless us.

The above invocation is in Upasthana prayers (Prayers after completion of meditation) of Sandhyavandana. This invocation refers as a prayer to Sri Kundalini Sakthi (Sandhya Devi). In the invocation of Uttishta, the performer prays to

Sri Kundalini to arise and ascend to Sahasrara Kamala to have the oneness with the Supreme. After oneness for a while, the performer is bound to descend from Samadhi towards bodily activity. The Maharshis have fixed the above invocation as devotional prayer to Sri Kundalini for blessings even after descending from the state of Samadhi.

Praising the Divinity of Sri Sandhya Devi, Sri Vasishtha Maharshi has stated.

**यासंध्या सा जगत्सूतिर्मायातीताहिनिष्कळा ।
ईश्वरी केवलाशक्तिस्तत्त्वत्रय समृद्धवा ॥**

The Goddess of Sandhya (Sri Kundalini Sakthi) is the cause of the creation of the Universe. She is the Originator of all. She is the resplendent form of the Almighty and she shines forth in Saguna (Cosmos) in all the three forms of A. U. and Ma signs.

Before we explain the Pranayama practice, we will quote some more authorities to confirm the idea of the stanza 'Uttishta. The Thrishikhi Bramhanopanishat and Darsanopanishat say.

**अष्टप्रकृति रूपा सा साष्टधाकुण्डलीकृत ।
यथवाद्यायु सारं च ज्वलनादि च नित्यशः ॥
परितः कन्द पार्श्वे तु निरुद्धैव सदा स्थिता ।
स्वमुखेन समावेष्ट्य ब्रह्मरंध्रं मुखं तथा ।
योग कालेन मरुता साग्निना बोधिता सती ।
स्फुरिता हृदयाकाशे नागरूपा महोज्ज्वला ॥**

Purport :— Sakthi in the serpent form holds eight forms such as earth etc., in eight ways. She holds up all round the region of the neck the essence of vayu and the flames of

Agni and remains always closing the door to Sushumna Nadi by her face. At the time of Yoga, that Sakthi is awakened by Agni and Vayu and finds her way to the Sushumna in the Heart-region and appears in a luminous serpentine form.

Sri Shankaracharya says in Soundaryalahari:—

सुधाधरासारैश्चरणयुगळान्तर्विगळितैः ।
प्रपंचम् सिचन्ती पुनरपि रसाम्नायमहसः ॥
अवाप्य स्वां भूमिं भुजगानिभ मध्युष्टवलयं ।
स्वमात्मानं कृत्वा स्वपिषिकुलकुण्डे कुहरिणि ॥

Purport :— O, Mother the perfect one has said that thou whose sacred feet (Imbedded in the thousand petalled Sahasrara Lotus situated in the Brain) distill ambrosia, deluged with the same ambrosia the 72,000 Nadis (vital channels) existing in the human body, and then thou descendest along Sushumna Nadi through it's filamental tube (resembling that which runs through the stalk of lotus) and that thou takest thy static rest finally in the form of a coiled serpent of vast power on the edge of Muladhara Chakra which is the lowermost of the six psychical centres adorning the vertebral spinal cord which springs up from the waist.

In Yogakundali, Yogachudamani DhyanaBindu Upanishaths.

येनद्वारेण गन्तव्यं ब्रह्मद्वार मनामयं ।
मुखेनाच्छाद्य तद्द्वारं प्रसुप्तापरमेश्वरी ॥
उद्धाटयेत्कवाटन्तु यथाकुंचिकयाहटात् ।
कुण्डलिन्या तथा योगी मोक्षद्वारं विभेदयेत् ॥

Purport :— The door to Brahmarandhra is covered by Parameswari Sri Kundalini who is sleeping with her face

shutting this door. Just as the door of a house is opened by unleashing its bolt so also the door to liberation has to be opened by rousing the Sri Kundalini.

साशक्ति र्येन चलिता स्यात्सतु मुक्तो भवति
साकुण्डलिनी कण्ठोर्ध्वभागे सुप्ताचे द्योगिनां
मुक्तये भवति बंधनायाथो मुढानां । *Syandilyopanishath*

Purport :— Those who move this Kundalini power get liberation. If that Kundalini Sakthi sleep above one's neck he attains union with the Supreme. If this Sakthi is not roused and moved up such fools remain in bondage.

महीं मूलांधारे कमपिमणिपूरे हुतवहं ।
स्थितं स्वाधिस्थाने हृदिमरुत माकाशमुपरि ॥
मनोपि भूमध्ये सकलमपि भित्वाकुलपथं ।
सहस्रारे पद्मे सहरहसि पत्याविहरसे ॥

(Sri Shankaracharya's Soundaryalahari)

Purport :— O Mother: You have cleared the Sushumna path after piercing Muladhara, Swadhisthana, Manipoora, Anahata, Vishuddha, Agnya of the elements of earth, water, fire, air ether and Kala (Energy) respectively and having entered the Sahasrara Kamala, you are merged with your Lord Sadashiva.

तर्केर्जल्पैश्शास्त्र जालैर्युक्तिभिर्मन्त्र भेषजैः ।
न वशो जायते प्राणस्सिद्ध्युपायं विनाविधे ।
उपायं तमविज्ञाय योगमार्गो प्रवर्तते ।

(Yogasikhopanishath)

Purport :— The Prana (Kundalini Sakthi) cannot be controlled by logic or arguments or by having knowledge of number of Sastra books or by tricks or by incantations or by medicines. The only sure method is to pursue the procedure of Yoga with Gnyana for destroying the Avidya.

A sketch of a Temple is given here with a view to understand the mode of practising the Sakthichalana Pranayama. What are all the functions that are going on in our body during the practice of meditation (Samadhi) and what sort of practice is necessary to get Avadhootha state (oneness with the Supreme always).

The structure of the temple is based on the science of the human body as per authority of Yogasikhopanishath and Mahanyasa.

“देहो देवालयः प्रोक्तो, देहं विष्णुवालय प्रोक्तं”

“Deho Devalaya proktho; Deham Visnuvalayam proktham”. There are walls to the temple on all four sides representing the outline of the human body. All the other items noted in the sketch Soorya Nadi, Chandra Nadi, Sushumna Nadi, Muladhara, Swadhisthana, Manipura, Anahata, Vishuddha Agnya Chakras are in the spinal cord. The abode of the Supreme and the Anthahkarana are in the brain.

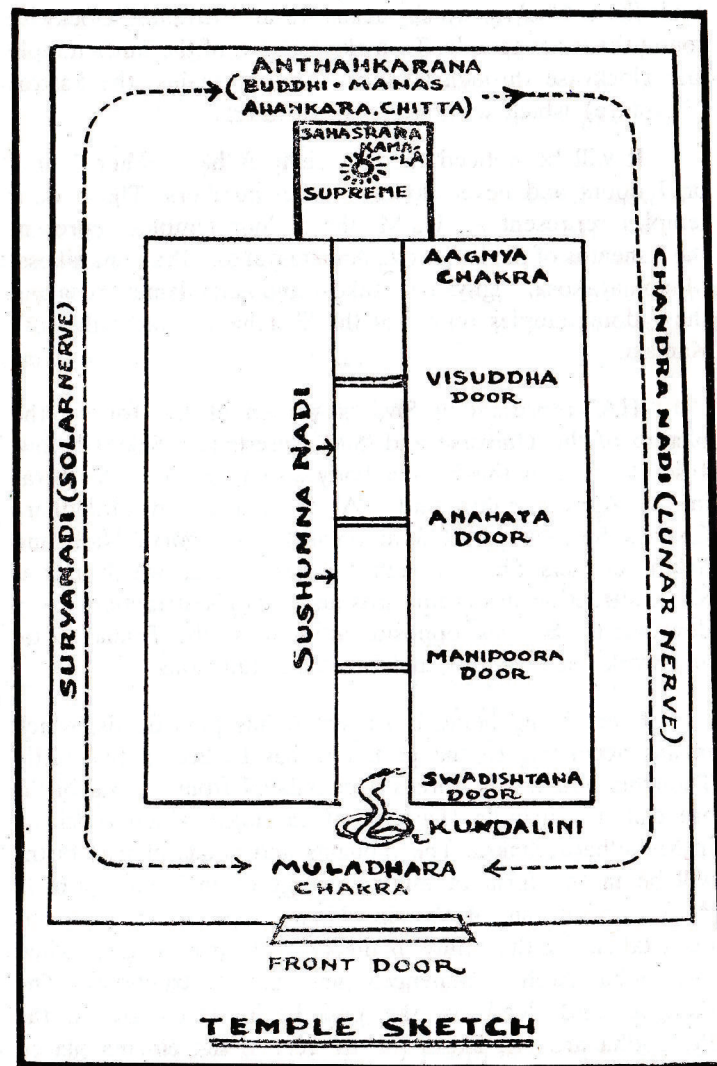
We enter the temple by the front door and stand in Muladhara place. We cannot go on directly to the inner abode of Sahasrara, the place of supreme, as the second door Swadhisthana is blocked by Serpent Kundalini. Since the door of Swadhisthana is blocked, we are traversing clockwise going through Soorya Nadi (Solar nerve) to the place behind the abode of Supreme and from there we come again through the Chandra Nadi (Lunar nerve) to the

Muladhara Chakra, which means we are travelling clockwise round the inner temple. To make a round of the inner temple anti clockwise through Chandra Nadi is against the Sastras (Scripture) which will be explained later.

It will be noticed that the temples have either 3 or 5 or 7 doors and never doors of even numbers. The 3 door temples represent A. U. M. the 5 door temples represent the 5 sheaths of the body, viz., Annamayakosa, Pranamayakosa, Manomayakosa, Vignyanamayakosa and Anandamayakosa and the 7 door temples represent the Shatchakras and Sahasrara Kamala.

‘HA’ representing Siva is written at the top of the picture of the Universe and ‘SA’ representing Sakthi below. Just like this in the human body also there is ‘HA’ (Siva) in the Agnya chakra and ‘SA’ (Kundalini) in Muladhara Chakra. Siva attracts Sakthi through the Soorya Nadi and Sakthi attracts Siva through Chandra Nadi, which means Siva’s attraction draws upwards and Sakthi’s attraction draws downwards. By this opposite attractions, the Prana (Vital air) works in the body and the latter functions.

Every living being is subject to his past deeds, which means according to the past, one has to live in this birth. Thoughts and deeds, forces accumulated from several births are called Sanchitha (Deposit of earnings) which is stored in Muladhara chakra. The thoughts and deeds of past births will be in the form of minute energy or in latent form. A small portion out of the Sanchitha (deposit earnings) has been taken for the utility in the present birth. This is called Prarabdha (well commenced and not destructible). The thoughts and deeds of the past birth, which are in the Prarabdha are just like a picture reel of the cinema placed in the Muladhara chakra. The work of this reel will commence



at the birth when the life action sets out and will end when the present life expires.

Wave after wave of thought currents are generated from the Cinema reel of Prarabdha in Muladhara Chakra and this current goes upwards through Soorya Nadi following the attraction force of 'HA' (Siva) enters Buddhi of Anthahkarana and then becomes a Patent idea. The idea that came patent to Buddhi, if it is concerned to a work, the Buddhi will entrust the mind to execute the work through the organs. If the idea came to Buddhi belongs to thoughts only, the idea remains in Buddhi only as knowledge with some changes of improvement or alteration of the idea. Whether it be knowledge or in action the result will not die. It will be seed for the future.

Thought will bring work and work will bring thought. Thought is the origin of work and work is the origin of thought. A man who has become rich, is the result of the thought and the work of previous birth. So the result of thought and work goes on. Therefore, there will be seed of present thought actions for future called Agami Vasana (earnings for future). The result of the present thought and action derived from Buddhi and mind will become again settle down in Muladhara chakra, through the Chandra Nadi in accordance with the downward attraction of 'SA' (Kundalini Sakthi) and joining Sanchitha (the deposit of earnings).

The reel of Prarabdha is the generator in an Electricity Generating station. Surya Nadi is the minus current as the thought force generated in Prarabdha diminished here and goes to Buddhi. Buddhi is like a bulb which radiates light as the thought forces will become visible ideas here. Chandra Nadi is plus current as the result thought forces derived

from Buddhi will be added. Without plus and minus currents, no light could be derived. Hence, there will be some result of thought force derived from Buddhi. Lord Iswara has bestowed the human beings with some will and discrimination. For instance, from the sin of past birth, a thought comes to Buddhi to kill a man. When this thought approaches Buddhi, the Buddhi, from its will power and discrimination can change the idea of killing and send the enemy off with some abuse. The subjects of Sanchitha, Prarabdha and Agamai are vast ones. Since we are only concerned with the outline of these three for the purposes of Yoga practices, it is not elaborated here.

The wall around Sahasrara Kamala is a disc of Thamas called Karana (Subtle) Sareera, which binds us to stick to the body so as not to be able to expand 'I' knowledge outside the body. This disc will attract Buddhi and Manas and give deep sleep. The currents of thought force that are generated and transmitted through Surya Nadi cannot act on Buddhi during deep sleep owing to Thamas and so thought currents are suspended during this period. In the waking and dream states, the thought forces will be coming to Buddhi continuously without stoppage and rest. Buddhi cannot be free from thought forces and deep sleep of Thamas. It is wrong as some moderners think that thought forces are in the brain mind, accumulated. It will not be possible to get rid of the thought forces from the mind if they are stationarily stored there. Naturally, the mind is pure. The thought forces stored in Muladhara are occupying the mind without rest.

In addition to the bondage of deep sleep, Thamas binds us also from illusion with the strong wrong notion that we ourselves are the body. Rajoguna is called Vikshepa Sakthi which means it is a very powerful and passionate active force, an enemy for liberation, dragging Buddhi and Manas

through the organs of senses and actions towards worldly activity. The two enemies Thamas and Rajas have to be destroyed before attaining liberation which will be explained in the practice of Pranayama and meditation. Pranayama and Meditation practices will be explained keeping in view the temple sketch and the points explained above.

Pranayama

One should commence practising yoga with the firm foundation of extremely intense desire for liberation (Mumukshathwa). Otherwise the coveted union with the Supreme will not be possible. Food and conduct must be governed by the rules of virtue (Sathvic).

The need for the Blessings of the Guru.

Just as any material knowledge is learnt from a teacher, so also Divine Knowledge and in particular knowledge of Yoga through the practice of Pranayama and meditation can be learnt only through the grace of a good preceptor. A person who wants to become a doctor can practice surgery only after learning it well from an experienced doctor-teacher who is an adept in surgery. So also, Yoga Vidya requires practice and experience after initiation into it by an experienced guru. Yoga should not be practised on the basis of merely reading books. Following this principle, Sri Shankaracharya in the first stanza of this Yoga Tharavali makes his prostration at the lotus feet of Sri Sadguru who is rich by the experience of internal bliss. Sri Narada Maharshi also says in his Bhakti Suthras that securing the grace of such a Sadguru is more important than other things. Therefore one practises Yoga after receiving instructions from an experienced Sadguru having earned his affection and obtained the grace of his kindness.

THE PRACTICE OF ASANA (Postures)

The aspirant for meditation should not sit as he likes, but train himself to sit in one of the asanas ordained in the Sastras, viz. Swasthika, Padma, or Siddhasana, choosing the

one that suits him best. Practising many Asanas amounts only to physical exercise and will not be helpful for the practice of meditation. Baddha Padmasana is most suitable and is the best for the practice of Pranayama and Meditation. One sits in Padmasana with chest erect and forward, the back drawn inside, holding with hands the knee joints firmly is called Baddha Padmasana.

THE STATEMENT OF SRI SHANKARACHARYA

सरेचपूरैरनि लस्य कुंभैः सर्वासु नाडीषु विशोधितासु

in the 3rd stanza of this Yogataravali,

ओड्याण जालंधर मूलबंधैरुन्निद्रितायां उरगांगनायां
प्रत्यङ्मुखत्वात् प्रविशन् सुषुम्नां

in the 6th stanza, and

उत्थापिताधारहुताश नोल्कैराकुंचनैः शश्वदपानवायोः

in the 7th stanza deal with Rechaka Puraka Pranayama, and the Sakthi chalana Pranayama leading to the raising of Kundalini with the three Mudras of Jalandhara Uddyana and Mula Bandha.

To begin with, one has to practice Rechaka Puraka Pranayama. This removes the impurities of the organs of the body and the nerves also are purified. After that one should practice Kumbhaka Pranayama combined with Rechaka and puraka. When he succeeds in Kumbhaka Pranayama and the impulses of the breath are reduced, he should practice Sakthi Chalana Pranayama to rouse Kundalini Sakthi. The three Mudras Jalandhara, Uddyana and Mula, highly spoken of by Shankaracharya in stanzas 5, 6 and 8 are practices along with Kumbhaka Pranayama and Sakthi Chalana Pranayama.

The name Mudras derives from (Mudamdravayatheethi mudra) or that which gives delight and bliss, since these mudras remove the forces of ignorance, reduce the wavering of the mind and give rise to internal bliss.

It is better for the beginner to practice for some days 5 or 6 Asanas (postures) such as Baddha Padmasana, Paschima—Thanasana, Maha Mudrasanas, Lolasana, Saravangasana. After finishing the Asana Practice, sitting in Baddha Padmasana, the Sadhaka should place his thumb on the right side of the nose and the third and fourth fingers on the left side of nose to practice Rechaka Pooraka Pranayama. Closing the left nostril, air has to be inhaled (Pooraka) slowly and rhythmatically through the right nostril to the maximum possible extent and collected in the head. Then the right nostril should be closed and the collected air exhaled (Rechaka) very slowly through the left nostril. The process is then repeated in the reverse order inhaling through left nostril and exhaling through the right. The amount of air inhaled is gradually increased through practice. This is Rechaka Pooraka Pranayama. A cup of Water must be taken before commencing the Asanas and Pranayama. During the practice of Asana and Pranayama the organs will be rubbed by air from the friction produced by the air heat increases. By the help of air and heat the water that was drunk rubs the organs and washes and removes the Rajasik and Thamasik impurities of the organs and make them clean (Sathvic). This process is called Dhowthi Kriya that is cleaning by air heat and water. This method is superior and easier than the one prescribed in Hata Yoga.

In Rechaka Puraka Pranayama there is no Kumbhaka (stopping), hence no danger. The impulses of the breath are lowered. Diseases are uprooted. The nerves are purified, and a purified mind receives the strength to concentrate on the

Divinity which is the object of meditation. By intense practice of this Rechaka Pooraka Pranayama the Kumbhaka Pranayama is easily accomplishable and it is also very helpful for Sakthi Chalana Pranayama. There is another kind of Bhastrika Pranayama similar to Rechaka Puraka Pranayama. This is also good and may be learnt from Guru. By exclusively dwelling on Pranayama only for a period of two or three years, after understanding it correctly one can secure success in Pranayama. This need not be continued throughout life. Even after securing success in pranayama the practice of rechaka and puraka pranayama is good for maintaining health.

Sakthi Chalana Pranayama (rousing of Sri Kundalini) is of a peculiar and special nature and not so popularly known as it is only very abstractly stated in Upanishath. Swami Vivekananda has very briefly mentioned about this pranayama in his Raja Yoga book. Since my revered Guru Sri Sambhasivananda Theertha Swamy who was residing at Sringeri has shown the way of this pranayama to me and I am writing here prostrating at his feet.

वज्रासन स्थितो योगी चालइत्वातु कुण्डलीं ।
कुर्यादन्तरतो भस्त्रीं कुण्डली माशुबोधयेत् ॥

Yogasikhopanishath

Purport :— The Yogi sitting in badda padmasana should disturb the Kundalini rousing her by Anther bhastrika pranayama of air blowing nature inside the body.

The following authority of Yogapradeepika by Swathmarama Yogi enlightens in more detail about the above stanza.

अवस्थिता चैव फणावतीसा ।
 प्रातश्च सायं प्रहरार्धमात्रं ॥
 प्रपूर्य सूर्यात्परिधान युक्त्या ।
 प्रगृह्य नित्यं परि चालनीया ॥

Purport :— The serpent Kundalini in the Muladhara has to be moved and roused by filling the air in the Surya Nadi, taking it forcibly downwards to Muladhara Chakra and then bringing it through the Chandra Nadi to the neck both morning and evenings for a period of two Muhurthas (forty eight minutes).

Nose has no work in the Sakthichalana Pranayama. Breathing in and out in Sakthi Chalana pranayama is not the work of the nose. It is the work of the air that is in the body below the neck. The air of the left lung side should be drawn two or more times with noise produced in throat to the right side and push the same downwards forcibly in the Surya, nadi by bending the head to the right and bringing the shoulder down, which helps to force the air to go to the Muladhara Chakra. After reaching the Muladhara push the air to Chandra nadi which is in left side and bring the air upwards to the neck in the Chandra nadi only. This will be one round. The above process is the definition of Paridhanayukthi (going round the circle) mentioned in the second stanza. Pushing the air like bellow-blowing is the definition of Bhastrika in the first stanza.

The above process Rechaka pooraka pranayama in the Sakthi Chalana has to be practised for sometime till it is mastered well. Next the air taken to Muladhara from Surya nadi should be stored in Muladhara and Kumbhaka made. Prior to Kumbhaka practice rubbing in Muladhara from right

to left must be done many times. By the practice of Kumbhaka and rubbing, the fire in the Muladhara will flare up and the Kundalini Sakthi will be roused. After Kumbhaka the air should be brought to the neck through the Chandra nadi. At the close of Kumbhaka Uddyana mudra has to be performed. The rousing of Kundalini through the action of air and fire as noted above is confirmed by the authority of Thrishathi, brahmonopanishath and Darshanopanishat as already quoted.

Sri Shankaracharya also says in stanza 7 of Yogatharavali “Vutthapithadhara Huthasanolakaihi” which means flames of fire are started at Muladhara Chakra. A picture of lotus flower plant is given here. In that picture the flames of fire at Muladhara Chakra are shown.

In the picture, Swadhisthana Chakra is shown above the Muladhara Chakra. This Swadhisthana Chakra is within egg shaped bulb. This shape is called Kanda. Kanda means a vegetable just like Beet Root of Knoll Khol. There is a Kanda at the bottom of the lotus flower plant with numerous roots as shown in the picture. Kanda Dhynabindoopanishath describes this as

ऊर्ध्व मेद्रादघोनाभेः कन्दयोस्ति खगाण्डवत् ।
 तत्र नाड्यस्समुत्पन्ना स्सहस्राणिद्विसप्तति ॥

Meaning :— Between the penis and the navel there is a Kanda of an egg shape. There are 72,000 Nadis which rise from the Kanda.

The roots shown in the picture are Nadis. The stem of the lotus- flower plant is in the middle of the Kanda from the bottom to the top as shown in the picture. The stem is called Sushumna nadi. This has been confirmed by Darshanopanishat authority as

“कन्दमध्यस्थितानाडीसूष्मनेति प्रकीर्तिता”

Meaning :— The Nadi that is in the middle of the Kanda is called Sushumna.

Sri Kundalini Sakthi is blocking the passage of Sushumna at the bottom of the Kanda by keeping her face at the entrance which is shown in the picture as per authority of Yogakundalyupanishath.

शक्तिः कुण्डलिनी नाम बिसतंतु निभाशुभा ।
मूलकन्दं फलाग्रेण दृष्ट्वा कमल कन्दवत् ।
मुखेन पुच्छं प्रगृह्य ब्रह्मरंध्र समन्विता ।

By pushing the air forcibly like bellow-blowing, to the Muladhara Chakra the Kanda gets shaken well and by this the Kundalini sakthi awakens. Because the friction created by rubbing at Muladhara the fire Garhapatyagni blazes and the Kundalini is aroused.

The reason for taking the air anticlockwise from Surya nadi to Muladhara and from there to neck through the Chandra nadi is to reverse the gravity of existence. The rousing of Kundalini also serves the same purpose. After Pranayama meditation has to be commenced. From the commencement of meditation up to the realisation of Parabrahman the existence is reversed. The thought forces (Agami Vasana) derived from Buddhi Transmitted to Muladhara to be stored with the Sanchitha (previous deposits) will be cut off and burnt at Muladhara Chakra.

Thought forces derived from Buddhi will, therefore, be burnt and will not accumulate for future to those, in whom the Kundalini is aroused. The moon is shown at the bottom

of Cosmos picture near Bhoohu (Muladhara). In human body also the moon is situated close to Muladhara Chakra and protecting the increase of thought forces by plus current. The moon is also manifestation of Parasakti. As the Kundalini has been roused, the moon also combines with Kundalini Sakthi and mounts up in Sushumna Nadi to form the direct current. From the moon's combination with Kundalini there will be no facility for the increase of thought forces; which means that Agami Vasana thought forces will be burnt at Muladhara.

The Sanchitha (Deposits) and Prarabdha thought forces will not be destroyed now. Sanchitha will only be destroyed at the realisation of Parabrahman in Samadhi, because he will then have no re-birth and so Sanchitha will have no scope and be burnt in the Samadhi by gnyanagni (Supreme fire) Prarabdha contains allotments of thought and deed forces for this life. Allotments are in accordance with the length of life. Living is only possible in accordance with allotments and so Prarabdha will not be destroyed till one's death. The duration of Samadhi may be from one minute to one thousand years, which means a man may be in Samadhi State even one thousand or more years which will not be counted towards the age limit of Prarabdha, but when he comes down from Samadhi to worldly state the age limit of Prarabdha will be counted. It is, therefore, that Prarabdha will only be completed at the death time and not earlier.

All the above explanations given about Prarabdha Sanchitha and agami are verified in the following quotation of stanza 45 of Viveka Choodamani by Sri Shankaracharya.

प्रारब्धं बलवत्तरं खलुविदांभोगेनतस्यक्षयः ।
सम्यक् ज्ञानहुताशनेन विलयः प्राक्संचितगामिनां ॥

ब्रह्मात्मैक्यमवेक्ष्यतन्मनतयायेसर्वदासंस्थिता ।
स्तेषांतन्त्रितयं नहिक्वचिदपि ब्रह्मैक्यतेनिर्गुणं ॥

Purport :— Prarabdha, the very forceful, will not be destroyed even for the man who has realised Parabrahma, just like Sanchitha and Agami. The realised man also should experience the Prarabdha, but so long as the man is in Super consciousness being himself Supreme the Prarabdha cannot act in the such state. Bhagavadgita Statement “Gnyanaagnihi sarva karmani Bhasmasath Kurathe thatha” which means supreme fire will burn all the Karmas. Prarabdha karma cannot be burnt, Thought it exists after realisation since it cannot give fruit for further birth it is to be considered as burnt.

आधार शक्तिनिद्रायां विश्वं भवतिनिद्रया ।
तस्यां शक्ति प्रबोधेन त्रैलोक्यं प्रतिबुध्यते ॥
सृष्टि राधरा माधारमाधारे सर्वदेवताः ।
आधारे सर्ववेदाश्च तस्मादाधारमाश्रयेत् ॥

Yogasikhopanishath

Purport :— As long as the Parasakthi Kundalini is sleeping in the Muladhara closing the Brahma randhra Nadi the world also is sleeping. (This means that as long as the Kundalini is asleep we cannot escape the bondage of the external world). If that Kundalini Sakthi is awakened, we shall know all the three worlds. i. e. we shall understand how to perform the Omkara meditation which consist of *Aa, U and Ma*. The foundation of creation is the Muladhara Chakra. (The procreating organs in men and women belong to the region of Muladhara). All the Gods dwell in this. All

the Vedas reside here. Therefore we must take shelter in the Aadhara Chakra.

Bhavanopanishath says “Kundalinee Gnyanasakthi Gruham” which means Kundalini sakthi is the abode of Divine Knowledge. In conclusion of the subject of sakthi chalana Pranayama the above authority is given. It gives a clear idea of the greatness of Muladhara Chakra and Kundalini Sakthi. There is a statement about seven Mother Powers such as Brahma etc. in the EXISTING CHAPTER pointing the jurisdiction of the Mother Powers. It has been pointed out there that all the seven Mother Powers are in Muladhara in combination. This will also add to the greatness of Muladhara and Kundalini Sakthi. The object of keeping Kundalini her head inside the Sushumna is to show that she is not concerned with, or attached to worldly affairs. Sushumna nadi passage is a divine one and she mounts up in it to join her Lord at Aagnya Chakra.

Before commencing Meditation Chapter some important points have to be made clear. It is stated that Kundalini Sakthi is blocking the sushumna nadi at the bottom of Kanda. Kanda and the Swadhisthana Chakra are one and the same as shown in the picture. The Kundalini Sakthi keeps her head at the Sushumna door situated in Swadhisthana and her body is in the Muladhara Chakra and so she is connected to both the two chakras. Authorities say that Kundalini Sakthi is situated at the peak of the Muladhara Chakra. Vyasa Maharshi says in ‘Lalitha Sahasranama Sthothra’

“मूलाधारांम्बुजारूढा”

(Muladharambujaaroodha).

Sri Shankaracharya says in Yogatharavali

त्रिकूटनान्निस्थिमितेत्तरंगे

(Thrikootanamnee sthithenthange), which means the 3 Nadis that is Surya, Chandra and Sushumna join at Muladhara which is called Thrikoota.

“Thaithareeya Sruthi”

उत्तमेशिखरे जाते भूम्यां पर्वत मुर्धनि

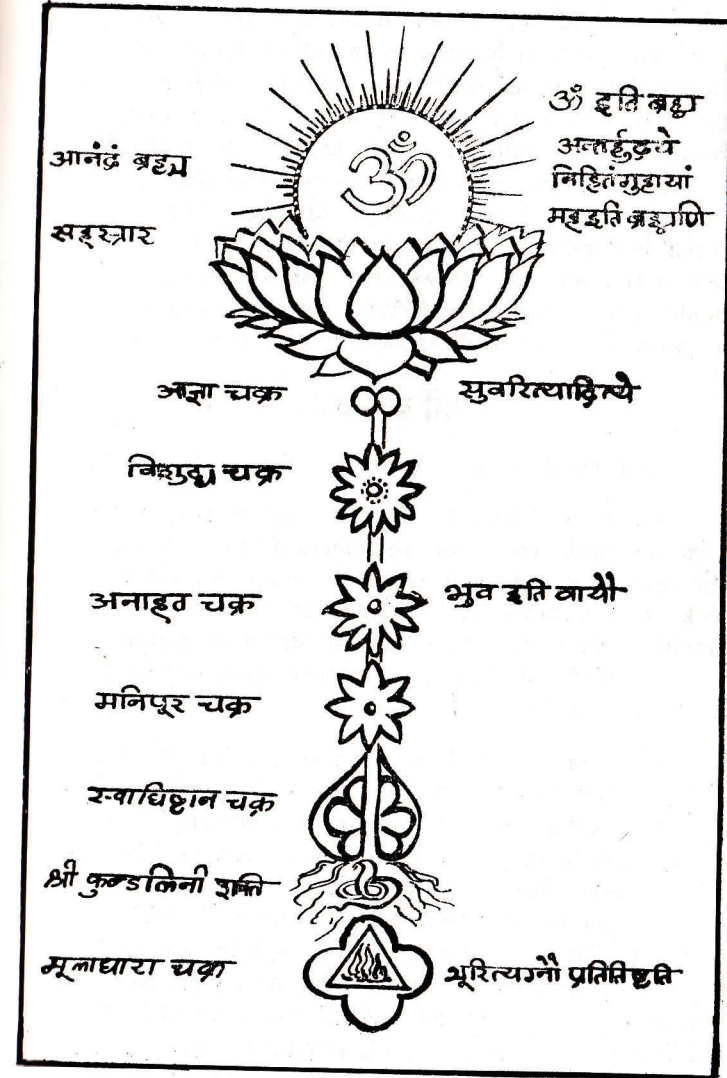
Which means Kundalini resides at the peak of the mountain of Muladhara which is earth (Bhooloka). From all the above authorities it is confirmed that the Kundalini Sakthi resides in the joining place of Muladhara and Swadhisthana Chakras as shown in the picture.

A picture of the lotus-flower is used now in this book. All Chakras, names are in Sanskrit language. The petals of chakras are Alphabets the details of which are in the EXISTING CHAPTER. The stem at the top ends in the flower and joins with Karnika which is in the centre of the flower. All the petals of the flower are connected to this Karnika. The Karnika place is the abode of Parabrahma and is called Sahasrara Kamala. Some of the important essences of the Thaithireeyopanishath are written in Sanskrit at the top of the picture which are explained below as they are of some benefit.

निहितं गुहायां

(Nihitham guhayam) Resides in the cave. Parabrahma resides in the cave (Sahasrara). It is called cave because it is in the inside of the five sheaths. (Kosas). Parabrahma is all pervading and there is no Definite place for him, but since man can realise him only in Sahasrara Kamala place it is stated that Sahasrara Kamala is the abode of Parabrahma.

अन्तर्हृदये



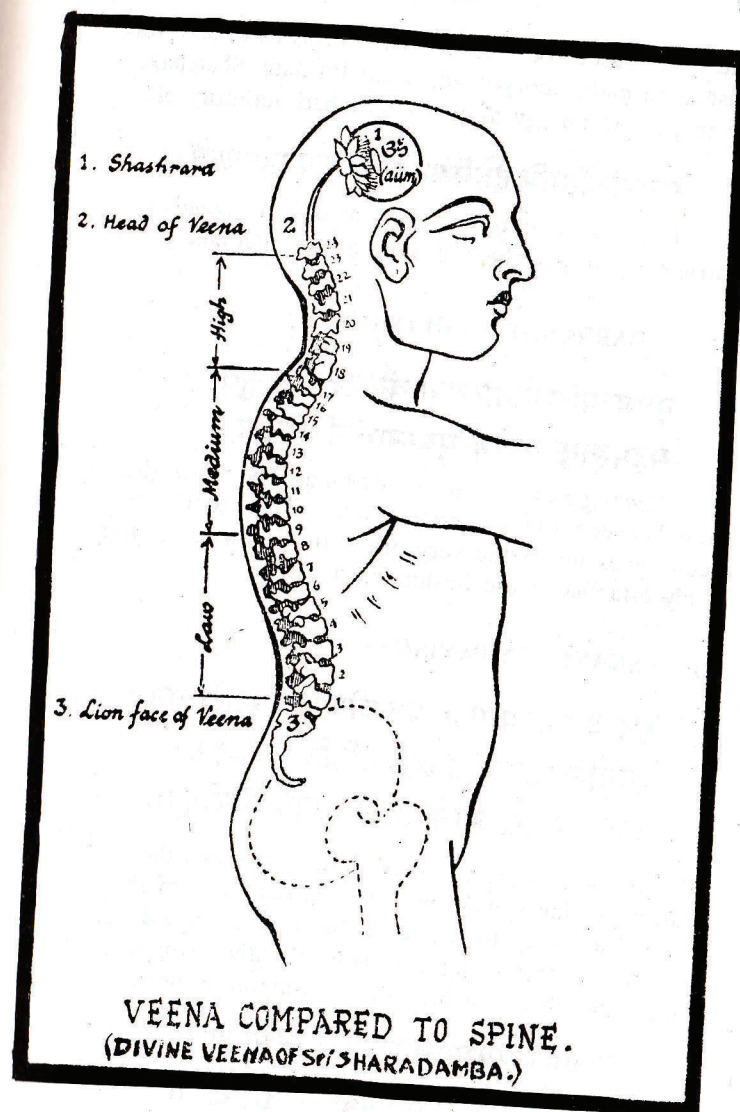
(Antarhridaya) resides in the innermost part of the heart. The physical heart is in the chest. Innermost of this physical heart means Sahasrara Kamala which is heart of hearts. Some are under the impression that the place where physical heart is situated is the place for the realisation of the supreme being. This is not correct. The chest (Anahata Chakra) where physical heart is situated is the place of Ukara in Omkara. Makara in the Omkara in the Agnya Chakra (between eye-brows) The Omkara place, therefore should only be above the Makara and Sahasrara Kamala is the place of Om (Parabrahma) and that is why

ओं इति ब्रह्म

(Om ithi Brahma) is written on the top in the picture.

A picture of human Vertebrate is given here. It extends from the Mula (root) or Muladhara Chakra to the neck. The spinal cord attached to the Vertebrae extends from the neck to Cerebrum bulb connecting the Vertebrae and Cerebrum. Lotus-flower has been shown in the picture where cerebrum bulb is and this place represents Sahasrara Kamala abode of Parabrahma.

Vertebrae the stem of the body is called Meru Danda in Upanishad and is an important one. It has been divided into 24 vertebrae and bears the names, Lumber-5 belonging to the loins, dorsal 12 belonging to back, Cervical 7 belonging to neck according to anatomy. The 24 parts of Vertebral column contain the essence of 24 letters of Sri Gayathri Manthra. There are three planes spiritual, psychic and physical. Spiritual is Divine Suddhasathva, psychic is Malinasathavaguna (Mixed Sathwa) and physical is Thamas and Rajogunas. Spiritual is the origin for both psychic and physical and so the 24 Vertebral columns and the Sushumna



nadi are based on the 24 letters of Gayathri Manthra. Sushumna nadi, Soorya nadi, Chandra nadi, Shatchakras are all in psychic energy as per Upanishad authority of

स्थानान्येतानि देहेस्मिन् शक्तिरूपं प्रकाशते

The same Vertebrae is also called Veena Danda (musical instrument) as per the following Sruthi citations.

(1) **DARSANOPANISHATH:**

पृष्ठमध्यस्थितेनास्थना वीणादण्डेन सुव्रत ।

सहमस्तक पर्यन्तं सुषुम्नासंप्रतिष्ठिता ॥

Meaning:—O, man of learning! The cord that rises from between the posteriors even like unto the trunk of Veena goes up to the very brain. Inside this cord you find firmly established the Sushumna nerve.

(2) **SHANDILYOPANISHATH:**

गृदस्य पुष्ठभागेऽस्मिन् वीणादण्डस्सदेहभृत् ।

दीर्घास्थिदेहपर्यन्तं ब्रह्मनाडिति कथ्यते ।

उच्चारयेत्परां शक्तिं ब्रह्मरन्ध्रनिवासिनीम् ॥

Meaning:—At the rear of the posteriors there rises a straight nervine spinal cord even as the trunk of the Veena which reaches up to the head. Inside this nervine cord one must locate the sushumna nadi; in other words, on the Omkara which is the mysterious primeval sound.

मूलाधारात्सुषुम्नाच्च पद्मतन्तु निभा शुभा ।

अमूर्ते वर्तते नादो वीणादण्डसमुत्थितः ॥

Meaning:—The nervous tendril that Uprises from the Muladhara as Sushumna nadi is as fine as a lotus filament and full of bliss-giving potency. There vibrates in this mysterious cord the infinite primeval sonance even as gross sounds issue from the strings of the Veena.

There are 24 mansions in the Veena which are based on the essence of Gayathri Manthra. The seven Mother Powers (Saptha Mathrukas) manifest in seven musical tunes as explained in the statement given in the **Existence chapter**. These have also occupied the 24 mansions of the Veena. There are four strings on the Veena: they represent four Vedas—Rig, Yajus, Sama, and Atharvana. These are explained in detail with necessary pictures in detail in the book "*The greatness of Devi Sri Sharadamba*" (*The eternality of the Veda (Knowledge) and Veena (Sound) written by the same author*).

The Veena is the Symbolic embodiment, visual and manifest, of the powers which have entered into the creation of both the macrocosm and microcosm. Since man is not the author of his own format but divine agencies, he is really the esoteric Veena. Man's creation of the Veena naturally follows the constitution of his own physical and physio-psychical being. Sayings of the Sruthi support us here:—(In the fifth chapter of the Second part of "Ithareyaryaka" it is said):—

अथ खल्वियं दैवी वीणा भवति ।

तदनुकृतिरसौ मानुषी वीणा भवति ॥

Meaning:—The Sushumna nadi which is in the spinal cord on the bed of Vertebrae is Divine Veena. The Veena played upon by man has been fashioned analogously on the

Divine Veena of the human body.

The object of explaining all the above is to show the bliss giving potency of Sushumna nadi which contains the essence of Gayathri Manthra.

The Aspirant who wants to realise Supreme Being by meditating on Omkara Divine sound should have initially earnest devotion to Gayathri Devi and Sri Kundalini Sakthi (Sandhya Devi) by whose grace and blessing the aspirant, commencing from the bottom most rung which is Mooladhara Chakra can go up the ladder (Sushumna nadi) to the top rung which is Supreme Parasakthi in Sahasrara Kamala. This is the real essence of Sri Vidyopasana.

Meditation

The subject of meditation is explained following the Kundalini ascending in the Sushumna nadi from Muladhara to Sahasrara keeping in picture of the Temple also. Meditation should be done either in Baddha Padmasana as prescribed previously or in Siddhasana. Shastras (text) in one place say "meditate," and elsewhere "meditate with the help of Pranayama". To arouse the Kundalini and to realise Parabramha by the process of meditation only will take very very long time-even life time-and hence it has been followed in this book, meditation after Pranayama which is a more scientific way and the method is appreciated even by Sri Shankaracharya in the Yogatharavali. The object of writing this book also is to explain the greatness and fame of Parasakthi Sri Kundalini.

Intense devotion to Parabrahma, intense renunciation of the body and worldly affairs, mature knowledge that "I am the Parabrahma" and not the body and the help of breath and prana (vitality), these qualifications are very essential for meditation and realisation of the Supreme through meditation. How to meditate is the next question. Sit in Baddha Padmasana or in Siddhasana, bring your Buddhi and mind (knowledge and action power) back which have spread through the sense organs to the place between the eye brows for meditation. This is the ordinary way of meditation. A more scientific way is to recite the Omkara syllable sound inside, closing the lips, drawing the sound upwards from Muladhara chakra and bring the same through the throat to the inside of middle of eye brows (Agya chakra) for meditation. While bringing the sound from Muladhara to

Agnya chakra the air in the body should also be joined as far as possible with the sound of Om. Yogakundalyupanishath and Bhagavadgita also advise to meditate with Omkara sound.

कुण्डल्येव भवेच्छक्ति स्तान्तु संचारयेद्बुधः ।
स्वस्तानादाभ्रवोर्मध्यं शक्तिचालन मुच्यते ॥

तसाधने द्वयं मुख्यं सरस्वत्यास्तु चालनं ।

प्राणरोध मथाभ्यासा हज्जी कुण्डलिनी भवेत् ॥

Purport :— The learned man must make the Kundalini move. This movement consists in making this Kundalini power leaves its original place called Muladhara and enter the region between the eye brows. To achieve this, two processes are necessary. The first is Pranayama, the second to make Saraswathi chalana, which means the practice of Omkara. As the Saraswathi is the governing energy of Omkara sound it is called here as Saraswathi chalana. If sakthichalana pranayama is practised the Kundalini who is sleeping curled up awakens and turns upwards.

“ॐ इत्येवं ध्यायथात्मानं
स्वस्तिवः पारायतमसः परस्तात्”

Mundakopanishath

My dear disciples; Meditate on the Atman (Supreme self) with Omkara, Let the darkness of ignorance go. Let there be no hindrance in your realising the Supreme Being. May you be blessed.

After bringing the Omkara syllable sound with air to Agnya chakra (between eye brows), stop the sound with air as is done in Kumbhaka pranayama, then make Jalandhara Mudra (keeping your chin firmly above the chest near the

throat), then keep the eye lids half closed and assume smiling face as there should be no stiffness in the face. Closing the eye lids completely will be Thamas and gradually drags to sleep. Similarly full opened eyes will indicate passionate Rajas, half opened eyes indicate Sathwa and so, for meditation half opened eyes are necessary.

What to meditate about is the next question. There is duality (Thriputy) of meditator, meditating, meditated. There should be some object for meditation. Supreme consciousness will not come to the grip of the meditator's knowledge. Salt will be absorbed and becomes itself water if salt wants to go to the water. Just like this, meditator's knowledge will become Supreme knowledge when it is contacted. This is the higher and last stage of meditation. Since we cannot get this stage in the beginning we must have some object in the beginning. Out of the five elements earth, water, light, air, ether, the light is the only suitable object for meditation. We will only get the blissful moonlight for our meditation at the higher stage and not in the beginning. In the beginning of meditation there will be some dusk of Thamas and so the meditator imagines Sun's light which is at the time of dawn and grasping it he should meditate for some days. After some days the meditator will get inside and see the light of rising Sun at dawn in a global form. This light is called Bindu as it will be like a globe which is part of Omkara consisting of Bindu, Nada, Kala.

There are three forces which obstruct the practice of meditation. They are thought forces (Vasana) of Prarabdha generated at Muladhara and continuously coming to Buddhi, the very powerful passionate energy force (Rajoguna or Vikshepa sakthi) and Thamoguna. Rajoguna which is against liberation will drag the Buddhi towards organs of sense. Thamoguna will give darkness and dullness. By the function

of the above three the breath cannot be steady. Buddhi, knowledge power should hold firmly grasping the meditated object of light resisting all the opposite forces. By this tug of war and instability of breath, the Buddhi will have to leave the grip of meditation and come out several times. Making Omkara sound again meditation has to be recommenced. One should practice meditation as many times as possible according to his ability. Following meditation each time Uddyana mudra should be practiced at the end. Uddyana means "uth di yana". Udyana Mudra helps to mount up Kundalini upwards in the sushumna Nadi by which the practitioner will advance much in meditation.

As the practice of meditation advances the Kundalini breaks the Swadhisthana and mounts up to Manipoora Chakra. In other words the Kundalini breaks the doors of inner (middle) passage of the temple and stays at Manipoora door. What experiences will the meditator have in this stage is explained below. In the beginning he was meditating in the dusk which will be before the dawn of the Sun. After the increase of practice he will have the rising Sun of 6 A.M. in a global form which is called Bindu to Omkara. As the meditation still advances he will now come to the light of the Sun at 10 A.M. and this signifies that he has broken the Manipoora chakra door. There will be no dusk or darkness in this stage and the inside light will be as Sun shines at 10 A. M., which means the trouble of Thamoguna completely disappears in the practitioner as he stays in Manipoora as that chakra belongs to Thejastatwa (Fire).

It is now necessary to know the essence in this place of the wordings of Sri Shankaracharya in the twelfth stanza of Yogatharavali "Prabhudha kundalyupabhuktha sesha", which means the life-breath plus the knowledge current of Buddhi enters the Sushumna Nadi to the extent that the

Kundalini sakthi has gone upwards in the Sushumna Nadi, and the remaining life breath and the current of Buddhi becomes concentrated to the meditated point in the middle of eye brows; that means the knowledge current of Buddhi is able to go by the help of plus current of the Chandra Nadi to the Muladhara and from there enters Sushumna Nadi as the Chandra the master of Chandra nadi is also now with the combination of Kundalini sakthi in Sushumna Nadi.

As the Kundalini mounts up and up in the Sushumna, the knowledge current of Buddhi with life-breath will also go up and up. When the Kundalini mounts to sahasrara (Supreme) the flow of the current of Buddhi will assume the form of Ekagratha, which means the current of Buddhi will flow like unbroken flow of water or oil to the Supreme and merge there. This is the realisation of Supreme one has to get for liberation. One has to study and understand all the above points with the aid of the temple sketch.

यत्कुमारी मन्द्रयते यद्योषिद्यत्पतिव्रता ।

अरिष्टं यत्किञ्चक्रियते अग्नि स्तदनुवेधति ॥

(Yejuraranyaka sruthi)

Purport :— The Kundalini Sakthi has three stages. In the childhood she gets up from deep Yoga sleep and is associated with the Mandra tone of Omkara. When she is a girl in her teens, she is with omkara-Nada, In her married state with Iswara she is of the Kala form. And when she with her Lord has realised the Supreme by name Chidagni what evil can effect? Which means there cannot be any evil.

Skanda Purana says that Parasakthi incarnated as the daughter of Parvatha Raja (King of mountains) and wedded

with Siva. The esoteric meaning of this is that Parasakthi Kundalini incarnated at the peak of the mountain of Muladhara chakra is going to join her Lord Siva at Agnya chakra. The sound of Omkara will be in Mandra state in this stage of meditation, which means the sound will be in low pitch not audible. In Anahata chakra it is audible.

From the further practice of meditation with Jalandhara and Udyana Mudras the Kundalini sakthi proceeds further and mounts up Anahata chakra. This Anahata chakra is also called Hridaya Kamala, because Anahata chakra is in the spinal chord near the physical heart in the Chest, it is also called Hridaya Kamala. So many think that the realisation of Supreme is in this Kamala. It is a mistake, because this Anahata chakra is the place of Ukara in Omkara. Makara of Omkara is in Agnya chakra and so to be called Omkara the Ukara must go up and join Makara. To become Omkara, Ukara joined with Makara must go to Sahasrara, the place of Om (Supreme). From the above explanation it is clear that the realisation of Om (Supreme) is in the Sahasrara Kamala. Sri Vasishta Maharshi has also explained as above in Upashama Prakarana of Yoga Vasishta and therefore Hridaya Kamala (Anahata) which is in the chest can be called as Heart of physical body and the Hridaya Kamala (Sahasrara) can be called as Heart of mental body or heart of heart.

As per authority of Thaithireeya Sruthi "Hridayan-chapyadho mukham" the Lotus of Heart (Anahata chakra) is now facing downwards. The Okara energy of Omkara which is in Anahata is also made to turn for downward action so as not to go towards Makara. The Sun of the Cosmos is shown in the picture of Cosmos in the Anahata chakra (Vayu mandala). The Sun of the human body is also situated in Anahata chakra. The Suns of the Cosmos and

human body are turned downwards and the rays of the Sun therefore, shine downwards only in accordance with the energy of Okara. All the above facts will be confirmed by the following two quotations.

ज्ञानिनामूर्ध्वभागो भूदज्ञाने स्याददोमुखः ।
एवं वै प्रणवस्तिष्ठे द्यस्तं वेदसवेदवित् ॥
अनाहत स्वरूपेण ज्ञानिनामूर्ध्वगो भवेत् ।

(Yogachoodamanupanishath)

The Omkara will be in upward force to (Gnyani) realised one, and in downward force to (Agniyani) unrealised one. One who knows the upward force of Omkara is the only one who can be called (Gnyani) realised one. By turning the downward bend by Okara to the upward direction to join the Makara it will then become Omkara.

अधोमुखन्तु हृत्पद्मं मुदधृत्य प्रणवेनतु ।
गत्वातु पद्मकोशान्तमेकस्सेव्यो पुनः पुनः ।
ततः पश्चाद्भवेत्पद्मं सर्वगात्रसुखावहम् ।

(Teachings of Sri Krishna to Arjuna in Uttharageethe)

Purport :— The heart lotus which is in downward force should be turned upwards from the practice of Omkara meditation, reach the destination of Sahasrara (Supreme) and there one should prostrate to the infinite and blissful Supreme.

Kenopanishath says "Thaththepashyami Yosavasow purushassohamasmī" and Mahanarayanopanishath says "Yeshontharadithye hiranmaya purushaha"

“तत्ते पश्यमि योसावसो पुरुषस्सो एवाहमस्मि”

which means O Sun, the Supreme is in your inside and your rays are covering it, and so kindly remove your rays to go to Supreme. It is therefore from Omkaropasane the Sun's rays will disappear. In greatness, next to Muladhara chakra is Anahata chakra. The practitioner should humbly and devotedly be praying the Universal mother Sri Kundalini Sakthi to bless and to make the way easy. By this prayer she will help her child, the practitioner should humbly and devotedly be praying the Universal mother Sri Kundalini Sakthi to bless and to make the way easy. By this prayer she will help her child, the practitioner, by removing the obstacles in the way of liberation.

The Anahata chakra belongs to Vayu thathva and therefore the breath comes to control, which means automatically the breath stops without the compulsion from this chakra and onwards. This is called Kevala Kumbhaka. This Kevala Kumbhaka state has been very much appreciated and even said that it is wealth earning in stanzas 8, 9, 10, 11 and 12 of Yogatharavali by Sri Shankaracharya.

In the Anahata the Divine and holy Omkara sound is generated. The aspirant who was meditating till now with the recital of the syllable of Omkara now pierces the Anahata chakra listens to this holy and Divine Omkara sound. Any sound that we hear in this world is obtained by the impact of one thing upon another. Hence it is called Anahata sound. The Omkara sound is Divine one and is called Anahata sound, because it is formed by itself without the impact of two things. When the Anahata chakra is pierced through meditation this Omkara sound takes birth spontaneously. In the beginning of meditation the Sun was like a red globe and now in Anahata chakra the Sun will be dazzling like

the mid-day Sun. The Buddhi's knowledge current which was partly focussed between the eye brows in meditation of the globe of the Sun and partly entering the Sushumna Nadi along with the Kundalini is now completely in the Anahata chakra. Since the whole current of knowledge of Buddhi will be in Anahata chakra in the illumination of Sunlight, the aspirant feels now that he has no physical body and that his body is luminosity of Sun. The Omkara sound also is spreading in this illumination of Sun.

The Buddhi's knowledge current will have to meditate on the Divine Omkara sound. The bliss that arises in the heart of practitioners by following the Divine Omkara sound is indescribable. The bee-sucking honey from the flower is unmindful of its fragrance. Likewise at the stage of practising Divine Omkara sound, the Buddhi is unmindful of thought forces of Prarabdha Karma and also conquers the Rajo guna force which was dragging the Buddhi to the organs of senses. **THE KUNDALINI SERPENT SPREADS ITS HOOD BROADLY, JOYFULLY SHAKING ITS HEAD IN THE DIVINE OMKARA MUSIC SOUND AND DELIGHTEDLY GOING UPWARDS IN SUSHUMNA TO JOIN HER LORD IN AGNYA CHAKRA.** Sri Shankaracharya has praised much and saluted respectfully the Divine Omkara sound in stanzas 2, 3 and 4 of yogatharavali.

There is another important thing pertaining to Anahata chakra. The aspirant was practising Jalandhara, Udyana and Mula Mudras from the commencement of meditation to help the meditation. The practice of these Mudras is not necessary hereafter as the fruit has been derived from their practices. Sri Shankarabhadragavathpadacharya states in stanzas 5 of Yogatharavali that a person perfected in the practice of these three Mudras will be free from the cruel cord of death. That means if the aspirant could not continue further practice till

the realisation of the Supreme in this life, owing to some unavoidable circumstances or disability, he attains the Supreme at the time when the body expires, due to the natural focus of the energies from foot towards the spot between eye brows (Vignyana maya kosa) where the life extincts. The Kundalini taking this focus opportunity she mounts up to Sahasrara Kamala and blesses the aspirant with realisation of Supreme.

By the continuation of the meditation of the Divine sound of Omkara the Kundalini Sakthi mounts up to Vishuddha chakra and from there to Agnya chakra. The Significances are that the mid- day Sun luminosity that was at Anahata chakra begins to decrease, vanishes as it is in the sunset and comes to the former state Agni and then merges in Kala in the course of meditation reaching Agnya chakra. The Divine Omkara sound also will become feeble and vanishes as it commences to become silence at Agnya chakra where the Kala stage begins. At the time the meditator loses the object of sound and sunlight for meditation he should firmly sink in Samadhi that he is Brahman himself. When the object disappears the work of meditation also disappears and only meditator remains, which means pure 'I' knowledge remains. The stage of pure 'I' knowledge is in Agnya chakra or Kala stage. In the Kala stage there will be lunar luminosity which is delightful, blissful and is mingled with the rays Amritha (nectar).

Pure 'I' state is only Iswara state and not Supreme (parabrahma) state. Though is no bondage of Avidya (ignorance) in the Iswara state, the aspirant should attain the Supreme state (parabrahma) which will be the complete liberation. To attain this, the 'I' (Aham) knowledge must join the Kundalini sakthi which are practically one and the same. The Kundalini sakthi takes into its grip all the active

forces of the body such as five Pranas (airs), working energies of all the organs and merges in the Supreme. In other words, all the working forces without dissociating with their original places flow with Kundalini sakthi like a continuous flow (Thaila Dhara) without breaks to the Supreme and merge there. This state is called Pranava as per Atharva Shikhopanishath "Pranan sarvan paramathmani pranama yathi ithye thasmath pranava"

प्राणान् सर्वान् परमात्मनि प्रणाम यति इत्येतस्मात् प्रणवः ।

Till the body exists all the active forces of the body should exist and therefore without dissociating from their original place they will be flowing with Kundalini. When the body expires they dissociate from their original place, flow to the Supreme and be absorbed there. Sri Shankaracharya has explained this realisation state in 15 stanzas from 13 to 29th in Yogatharavali from which the greatness of realisation will be cleared.

This state of realisation may last from one minute to one thousand years or more in accordance with the wealth of knowledge, intense devotion, intense renunciation that one has earned in previous births, and also the increased period of practice of Samadhi even after realisation in this birth. If the thought forces of Prarabdha Karma are very powerful towards worldly activity and if the strength of body is in a deteriorated condition it is not possible to remain in Samadhi state. The route of the Chandra Nadi and Sushumna Nadi will be rough and narrow in the first instance. Even after realisation rigid practice of Samadhi for sometime will widen the passage in the Sushumna and make a highway to enable the Buddhi to go easily to Sahasrara which will bring the fruit of Yoga Nidra (To enjoy the State of realisation for longer period and for years without body knowledge) as

described in the 25th sloka of Yogatharavali of Sri Shankaracharya. Whenever the man comes down from realisation state to worldly consciousness Sri Kundalini sakthi brings all the active forces of the body which were under her grip during realisation keeps them in their respective places of the body for the work of body and outside. If a man goes to Samadhi state fifty times in a day the Kundalini sakthi also takes in her grip all the active forces of the body to go to the realisation state fifty times and returns back fifty times. Let the reader know the fame and greatness of Universal mother Sri Kundalini. If a man is in realisation for one thousand years she will be in that state for one thousand years and then comes down. Let the reader refer the explanation given to the Hymn of Uttishta Devi in the beginning and apply that to the above explanation to understand it well.

The samadhis like Sitting in the box with closed lids and being buried underground for a limited time, that are exhibited in the world, which receive the admiration and applause of the multitude are all borne of Thamosakthi and are not the spiritual Samadhi referred to in this book.

What is the condition of the physical body during the period when it was in realisation state for one thousand Years? The physical body will neither die nor deteriorate. Who will protect them? The Saptha Mathruka Seven Mother powers, the subject explained in the Chapter on "Existence" will protect the body consisting of six elements, Maheshwari protects Sookshma sareera (subtle body) Kowmari protects Akasha (ether), Vaishnavi protects Vayu (air); Varahi protects Agni (fire), Indrani protects Aapaha (water), Chamunda protects Bhoomi (earth), as they are the governing energies of these elements, Their governorship came in the creation itself and as such their duty is to protect according to the

law of Parasakthi. Who will nourish the body? The nectar (Chandra Kala) that is at the lotus feet of Parasakthi in Sahasrara Kamala, as stated by Sri Shankaracharya in Soundarya Lahari, which has been quoted for some other reference in Pranayama chapter, will nourish the body. In ordinary men also nectar drop will come to the body now and then but the Sun in the body burns them and therefore old age and deterioration to body will occur. There is Upanishad Authority for this. There is no Sun in the body in the realisation stage to burn the nectar and so some drops of nectar are quite sufficient to keep the body for one hundred years. Why the body will not become cool as it is in the dead body? Agni especially Gnanaagni will be in its full blaze always for hundred years and from this there will be warmth and blood circulation in the body. Why the body will not fall down from sitting posture? There is no Thamoguna which gives sleep and the body made to fall, Maheshwari sakthi which is governing energy of other five Mathrukas and for Sookshma sareera (subtle body) will hold the body to be erect always with the help of other five Mathrukas. The stanza 28 of Yogatharavali of Sri Shankaracharya confirms the possibility of being in such Samadhi state for a number of years.*

A man even if he is in Samadhi state for one hundred years must descend from the Samadhi state for the bodily activities to experience the good and bad thought forces of the Prarabda wheel generated at Muladhara chakra. He must live till the last picture (thought force) of the reel comes out and the last picture of the reel is the limit for his age. His body expires at the last picture. When the body of a realised man expires, the Mathruka sakthis of six elements that were in the body will abandon the body and go to join their main powers of the Cosmos. Since all the net works

of the subtle body are broken during the practice of Pranayama and meditation since all the thought forces of Prarabdha, Agami and Sanchitha are burnt away and since there will not be any facility for the rebirth, the Kundalini Sakthi combined with pure 'I' knowledge goes to Sahasrara and completely absorbs in the infinite Supreme consciousness. This is called complete liberation (Videha Mukthi) which occurs at the time of expiry of the body of a realised soul. Every man is entitled to this liberation.

Why should there be so much prominence to Sri Kundalini Sakthi in man's liberation? The answer is as follows:—There is a framed law of the Supreme Parasakthi for everything. The Creation, the Existence and the Dissolution of Cosmos are according to the law of the Supreme and because of this, fire burns, air blows, sun and moon shine, Devathas (Gods), administrators, even chief office-bearers of Cosmos Brahma the Creator, Vishnu the protector and Rudra the destroyer do their duties. Even the Supreme Parasakthi herself abides by her own laws.

Similarly the creation and the existence of living beings including human are as per Divine law. Changing the animal body into human body, by changing the Vertebra vertically straight up, placing head at its top, filling the nectar at the brain cells to bestow the human with intelligence, combining the organs of sense and actions and also the subtle body such as Buddhi and Manas for the conveniences of bodily activity, all these are according to the Divine law. The prominence and the greatness of the human life is not for the above bodily conveniences, but there is a higher Divine thing in the human body the passage of liberation Sushumna Nadi which leads to the Supreme abode of Sahasrara in the brain cell. This Sushumna Nadi is divine illuminated direct home line-secret passage-Maha Smasana (cremation ground

of sins and ignorance)—divine music place-divine bliss place. The law of Supreme Parasakthi has bestowed only to human beings this auspicious passage and not given to any other living beings and not even to Devathas (Gods) who reside in Swarga (Heaven). It is only possible to realise the Supreme from the human life, which means though there is Sushumna passage in every living being it is not in such a way to facilitate to realise the Supreme as it is in human body. There is another thing also. Human being has been bestowed with power of intelligence by filling the nectar in the brain cells. These are due to the special structure of the human body.

The Sushumna Nadi in the form of energy is located in the spinal cord of the Vertebra which is divided in to twenty four parts of bones. The significance of these twenty four parts of the back bone is the essence of the 24 letters of Sri Gayathri Mantra and so the Sushumna Nadi passage is on the basis of divine 24 letters of Sri Gayathri Mantra. This essence has been clearly explained with Upanishath quotations in the book of Sri Saraswathi Mahima (Veena Rahasya) written by me. Sri Kundalini Sakthi should traverse in the Sushumna Nadi of 24 letters of Gayathri Manthra and reach Sahasrara Kamala. All the above divine arrangements are the laws of Supreme and not man-made. Sri Kundalini Sakthi, therefore, abiding to her own law has to take a leading part as a guide to the meditator and mount up clearing the way from Muladhara Chakra to Sahasrara Kamala. The meditator is only to follow Sri Kundalini sakthi with necessary qualifications and intense devotion to her. Pleased with the real devotee she takes him with her to Sahasrara Kamala for the realisation of the Supreme. All the above explanations clearly show the greatness and prominence of Sri Kundalini Sakthi.

Dissolution or Involution of Cosmos

When the time is finally ripe for the dissolution of the cosmos the main gravity energy Kundalini Sakthi (Adishesha Sakthi) begins to loose the gravity, the atoms disappear, the six Mother powers (the governing energies of earth, water, fire, air, ether and subtle body) will also commence the work of dissolution. The creation of the world commenced with Omkara music sound and dance and at the time of dissolution also the dissolution will commence with Omkara sound. The Omkara sound is superb divine music. The six mother powers with their subordinate powers (gnana sakthis) who are the embodiment of the musical tunes and dances will commence the music with dance and Kundalini sakthi will follow suit. When this dance commences all the living beings of the world including herbs and plants die and all the subtle bodies will be embraced by Kundalini sakthi.

By this music and dance, the Badabagni or Samvarthagni fire which is in the bed of the sea blazes up, all water of the world boils and melts the whole earth including mountains and atoms. The whole earth becomes liquified and at this stage the Kundalini sakthi takes a grip of the governing mother power of earth- Chamundeswaree. After the earth is completely liquified and made into water, the whole water will be swallowed by fire. At this stage the Kundalini sakthi embraces the governing mother power of water Indranee. The fire is absorbed by air, then Kundalini sakthi enveloped by mother power of fire Varahi. The space (ether) assimilates the air, then the mother power of air Vyshnavi will be enveloped by Kundalini. Kala swallows the space. At this stage Thamoguna and Rajoguna, which were in the grosser

form of the five elements earth, water, etc., are now reduced to energy form by the process of dissolution. The Kundalini sakthi envelops these energies of Rajas and Thamas so as to merge within. Kala stage belongs to Omkara. In this stage Kundalini Sakthi casting off her serpent form and assuming *Aha* combines with *Aham*. This *Aham* parasakthi having enveloped all the powers of the Universe in a seed form dances with her Lord Siva in the blissful Kala stage till they become one as bliss itself or 'Om' (Siva sakthiykya) and absorbed in Supreme the Omkara as stated in the Upanishads "Om ithyekaksharam Brahma".

The Supreme being remains alone as it was before.

All the above explanations are amply confirmed in the teachings of Sri Krishna to Arjuna in the Uthara Geetha.

ब्रह्माण्ड रूपिणी पृथ्वी तोयमध्येविलीयते ।
अग्निना पीयतेतोयं वायुना ग्रसतेनलः ॥
आकाशन्तु पोभेद्वायु मनश्चाकाशमेवच ।
बुद्ध्यहंकार चित्तंतु क्षेत्रज्ञ परमात्मनी ॥

Purport :— The world earth becomes liquified as water, water is swallowed by fire, fire is absorbed by air space assimilates the air, space is absorbed in Kala. Kala with subtle body will be absorbed in *Aham* (Kshetrajnya). *Aham* is consumed by Paramatma.

In conclusion the philosophy as explained is that the Supreme parasakthi evolutes as *Aha* and *Am*, *Aha* (Kriya sakthi) spreads in finer vibration as *Aha, Aha Aha*...Just like serpent's crawl till the completion of universal space. Since her movement in vibration was like serpent's movements she is called Nagamatha or Kundalini. She then as

transcendental power manifests herself in all the forms of universe and creates the universe. The Kundalini (Adishesha sakthi) upholds the Universe to be in existence. In the dissolution she dissolutes the whole cosmos, envelops every thing and then be as Supreme. In the microcosm she takes very important part in giving liberation to human being as explained. Her greatness and fame is in both macrocosm and microcosm. Finding her greatness Maharshis have made it compulsory to pray to her morning and evening to obtain her blessings.

A sketch of cosmos *Hamsa* is given in the chapter on Existence. The top *Ha* representing Siva, bottom *Sa* representing Sakthi and the middle *Anuswara* (Oval shape) representing Universe. During the existence of the cosmos it was called *Hamsa*. In the dissolution of the cosmos, the bottom *Sa* (Sakthi) leaves her place, joins *Ha* and then *Ha* and *Sa* joining together absorbs in the Supreme, which means *Hamsa* turning into *Soham* during dissolution.

One thing more. Parasakthi alone cannot do independently anything as Sankhya quite wrongly says. There is Purusha who is reflected Chaithanya (consciousness), from Parasakthi downwards in all her manifestations there Satva, Rajas and Thamas there is Prakrathi and Purusha. If we mention Saktha there is Sakthi. Sakthi and Saktha are inseperable. Yogashikopanishath says: "Sivasakthinayan manthram,"

Sri Shankaracharya says in the first stanza of Soundarya lahari "Sivasakthya yuktho".

With the prayer to Sri Parasakthi the Supreme, I will stop my writing here.

OM THAT SAT